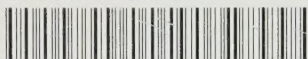


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Church History
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AN OUTLINE
OF
**ECCLESIASTICAL AND CIVIL
HISTORY,**

EXHIBITING

IN OPPOSITE PAGES AND UNDER CORRESPONDING DATES

THE PRINCIPAL EVENTS

WHICH HAVE OCCURRED SINCE THE DEATH
OF CHRIST,

BY THE

REV. EDMUND WINSTANLEY.

VOLUME THE FIRST.

LONDON:

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APPROBATION.

WE have read over the first volume of AN OUTLINE OF ECCLESIASTICAL AND CIVIL HISTORY, by the Rev. Edmund Winstanley, and willingly testify that the work contains nothing against faith or morals.

✠ THOMAS GRIFFITHS V. A. L.

London, 20th. April. 1844.



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PREFACE.

THOSE who study Ecclesiastical History very commonly complain that, after they have perused the various books on this subject which are in circulation, very little distinct knowledge remains in their minds. This arises in part from the vast multitude of incidents which occur in the various ages, and also in part from the custom, universally followed, of relating the civil events in concatenation with the Ecclesiastical ones.

Hence it may be serviceable both to beginners and also to those who are more advanced in this study, to select the more prominent occurrences, both Ecclesiastical and Civil, and present them, not in connection, but confronted in opposite pages; so that the reader, seeing on one page the state of the Church under any particular date, may from the opposite page at once become acquainted with the leading civil events which took place at the same time.

The following work is an attempt to realize this plan, and it was undertaken, many years ago, for the immediate service of the English College of Lisbon.

The hurried manner in which circumstances obliged its author to draw it up, will no doubt have occasioned many defects: but he hopes that, should his plan be approved of, some one of our professors of Theology will improve it, by drawing up for the use of

our Colleges a work of the same nature, but somewhat more extended, particularly on the Ecclesiastical side, and finished with more care and accuracy.

It may be proper to inform the reader that, when at any particular time, there occurs much matter of one kind and none or very little of the other, the opposite pages will be of the same character and denomination either Ecclesiastical or Civil.

The dates are in general arranged according to the chronology of Pagi.

ECCLESIASTICAL HISTORY.

FIRST CENTURY.

A. D. 32.—1. Our Lord Jesus Christ dies for the sins of the world—rises again from the dead—ascends into heaven—and sends down the Holy Ghost on the Catholic Church, to remain with her for ever.

2. St Peter opens the Christian missions, converting by his first sermon three thousand, and by his second five thousand souls.

3. Seven Deacons are ordained: and Stephen, one of them, is the first who lays down his life for Christ. (Dec. 26.)

4. On the day subsequent to the martyrdom of S. Stephen, St. James the less, son of Alphaeus and kinsman of Christ, is appointed Bishop of Jerusalem.

A. D. 33.—1. A furious persecution is raised by the Jews against the disciples of Christ.

2. Philip the Deacon, converts great numbers in Samaria. St. Peter repairs thither, and administers the sacrament of Confirmation to the new converts. He pronounces a curse on Simon Magus, for offering money in exchange for spiritual power.

3. Philip converts the eunuch of queen Candace; who introduces the Christian Faith into Ethiopia.

A. D. 34.—1. Saul, from a bloody persecutor, is suddenly changed (Jan. 25.) into an Apostle of Christ. After being baptized at Damascus, and there publishing his conversion in the Jewish synagogue, he retires into Arabia.

CIVIL HISTORY.

FIRST CENTURY.

A. D. 32.—1. Tiberius Cæsar is in the nineteenth year of his reign.

This Emperor was son of Tiberius Claudius Nero, by Livia a handsome and highly accomplished lady. Augustus Cæsar falling in love with her, prevailed on her husband to yield her up to him; and he married her, whilst she was pregnant of Drusus, the younger brother of this Tiberius. He was not destitute of good natural abilities, and had received a good education. By the intrigues of his mother Livia, who exercised great sway over Augustus, he was adopted by that Emperor, and declared his successor. During the whole of his reign, he proved a monster of cruelty and lust. Quite insensible to the public good, he permitted the Dacii and Sarmatæ to seize on Mæsia, and the Germans to ravage Gaul. Pilate wrote to him an account of our Saviour; which made such an impression on him, that he proposed to the Senate to enrol him among the gods. The Senate refused: but Tiberius remained firm in his opinion; and, according to St. Chrysostom, threatened with death, those who should molest the disciples of Jesus. (*Tillemont Hist. Eccl. pag. 145.*)

A. D. 33.—

A. D. 34.—

A. D. 35.—1. St. Peter converts the Centurion Cornelius and his family, the primitivæ of the Gentiles.

2. He fixes his Episcopal See at Antioch, where he remains seven years.

3. The Apostles, having drawn up a symbol of faith, depart for their respective missions. St. James the Greater, son of Zebedee and brother of St. John goes to Spain.

We are aware, that authors of great eminence have denied that St. James ever visited Spain. But we enter not into this question, and follow the common opinion.

4. St. Mathew writes his Gospel in the Hebrew tongue.

A. D. 36.—

A. D. 37.—1. St. Paul, after an absence of three years in Arabia, returns to Damascus; where he preaches the Gospel. He is let down the wall by night, in a basket, to escape imprisonment, prepared for him by Aretus King of Arabia; and goes to Jerusalem.

2. The High Priest Caiphas, being deposed by Vitellius, President of Syria, kills himself.

A. D. 35.—

A. D. 36.—Pilate is deprived of his government and sent prisoner to Rome.

About a year after the death of our Saviour, Pilate seized on the sacred treasure of the Temple to build an aqueduct. This occasioned a sedition of the people; in quelling which, he exercised horrible cruelties. Being accused at Rome on this and many other accounts, he was, by the order of Tiberius, arrested by Vitellius, the Roman President of Syria, and sent to Rome to take his trial.

A. D. 37.—1. Tiberius Cæsar dies on the seventeenth of the Calends of April, (March 16,) at the age of seventy eight, after a reign of about twenty four years.

Valerius Maximus, Strabo and Phædrus flourished under Tiberius.

2. Tiberius is succeeded by Caius Cæsar Caligula.

Drusus, younger brother of Tiberius, was married to the virtuous Antonia, daughter of Mark Antony and niece of Augustus Cæsar. By her he had, besides other children, a son called Germanicus; who was married to Agrippina, the only daughter of the famous Agrippa, Augustus's intimate friend. From this marriage sprung Caligula; who consequently was little nephew to Tiberius. He acquired the appellation of Caligula, from being accustomed to wear a species of Gallic or German trousers, which were distinguished by that name. At the commencement of his reign, he performed some good actions, and gave hopes that he would bring about happier days. But the germ of vice, which lay concealed in his breast, soon unfolded itself; and he became such a monster of vice and folly, as almost exceeds belief. Tiberius had foretold, that he would become a serpent, to devour the Romans.

3. Caligula delivers Herod Agrippa from prison, and bestows on him the kingdom of Judæa.

There were four Herods, who successively reigned in Judæa, after the sovereign power had ceased in the house of Juda; viz.

A. D. 39.—

A. D. 40.—1. Caligula orders his statue to be erected, and adored at Jerusalem; on which account, Philo and other Jews go on an embassy to him.

The erection of the statue was prevented by the emperor's death.

2. St. Paul and Barnabas preach the Gospel at Antioch during a whole year; and make so many converts, that the followers of Jesus, are for the first time, denominated Christians in that city.

A. D. 41,—St. Thaddee, one of the seventy two disciples of our Lord, goes to Abgara, King of Edessa; and instructs him in the Christian Faith.

Critics are divided, respecting the authenticity of the letter of Abgara to Christ, and Christ's answer, as given by Eusebius Lib. 1. c. xiii. His. Eccl. Sandini, after Baronius and many others, thinks them authentic. (*See Sand. Hist. Apost. In vita St. Thom. Quæst. 10: see also Tillemont Hist. Eccl. pag. 361.*)

1. Herod the Great, surnamed from the place of his birth the Ascalonite; in whose time Christ was born, and who murdered the Holy Innocents. 2. Herod Antipas, the son of the preceding; who put to death St. John the Baptist and derided Christ. 3. Herod Agrippa the first, son of Aristobalus the brother of Herod Antipas; who put to death St. James, and imprisoned St. Peter. 4. Herod Agrippa the second, the son of the preceding, and the last King the Jews had before their dispersion.

Herod Agrippa the first, having, on account of his partiality for Caligula, incurred the displeasure of Tiberius, had been cast by him into prison. Caligula, on his accession, immediately set him at liberty; and giving him the kingdom of Judæa, presented him at the same time with a golden chain of the same weight, as the iron one which he had worn in prison.

A. D. 39.—1. Pilate is banished to Vienne in Gaul, and kills himself.

2. Herod Antipas, being accused to Caligula by his nephew Herod Agrippa, is banished, together with his wife Herodias, to Lyons in Gaul; where both perish miserably.

A. D. 40.—

A. D. 41.—1. Caligula is slain on the ninth of the Calends of February (Jan. 24.) by Caius Cassius Cherea, and Cornelius Sabinus, Tribunes of the Prætorian guards, in the twenty ninth year of his age, and fourth of his reign.

Two famous authors flourished in the reign of Caligula, viz. Philo and Apion. The former was a native of Alexandria, and a Jew of a sacerdotal family: the latter was a native of Oasis, an Egyptian town on the borders of Libya. They both went to Rome in the year forty, on occasion of an order of Caligula to erect his statue in Jerusalem,—Philo, at the head of a Jewish deputation, to deprecate this profanation, and Apion, in the name of the people of Alexandria, to accuse the Jews, and render void their efforts. The death of Caligula put an end to this suit.

Philo wrote several works on sacred subjects, which are extant. Apion wrote a history of Egypt, of which only fragments, cited by other ancients, have come down to us. Aulus Gellius has preserved the famous history of Androcles and the lion.

2. Caligula is succeeded in the Empire by his uncle Claudius, son of Drusus the younger brother of Tiberius.

A. D. 42.—1. St. James the Greater returns from Spain to Jerusalem, where he is put to death by Herod Agrippa.

2. St. Peter is cast into prison by the same king, but is delivered by an Angel.

3. St. Paul is rapt to the third heaven, and learns secrets which are not to be uttered by man.

A. D. 43.—1. St. Peter establishes his episcopal see at Rome, being succeeded in the see of Antioch by Evodius.

2. St. Mark writes his gospel at Rome, probably in the Greek language: he goes to Alexandria, of which city he becomes bishop.

3. St. Peter writes from Rome his first epistle.

4. The Church of Antioch receives a command from the Holy Ghost, to send Paul and Barnaby to preach the gospel to the Gentiles. They are therefore ordained bishops, and preach in the neighbouring countries of Asia Minor.

A. D. 44.—1. Paul and Barnaby, having gone through the island of Cyprus, at length reach Paphos; where Paul strikes blind Elymas the magician, and converts Sergius Paulus the Proconsul.

2. The great famine foretold by Agabus commences this year. (*Acts c. xi. v. 28.*)

A. D. 46.—Helen Queen of Adiabene comes to Jerusalem, and relieves the distress of its inhabitants.

We learn from Josephus, (*Lib. 20. Ant. Jud. c. 2. 3.*) that Helen, widow of Monobasus King of Adiabene in Mesopotamia, having embraced the Jewish religion, visited Jerusalem, during the famine spoken of in the year forty four, with great treasures; and

Claudius Drusus Cæsar was born at Lyons, and was fifty years old, when, contrary to his own and every one's expectation, he was proclaimed Emperor by the army. Like his predecessor, he behaved well at the beginning of his reign: but very soon, partly from badness of heart, and partly from the counsels of his infamous wife Messalina, he committed many acts of cruelty and oppression. His conduct was in general so inconsistent, weak, and silly, that he reigned more like a child than a man.

A. D. 42.—

A. D. 43.—1. Herod Agrippa the first, in punishment of the complacency he takes in the blasphemous acclamations of the people in the theatre, is struck on the spot with a disease in his bowels; and dies eat up with vermin. (*Acts c. xii. v. 23.*) He is succeeded by his son Agrippa the second.

2. Claudius undertakes in person an expedition to Britain; and having, without battle or bloodshed, received the submission of part of the island, returns to Rome, where he has a gaudy and fulsome triumph.

This was the only expedition in which Claudius was engaged during his reign. According to Suetonius, Britain had never before been visited by the Romans, since the time of Julius Cæsar.

Claudius had been accompanied in his expedition to Britain by four legions. These he left behind him to finish the conquest of the island, under Plautus, and Vespasian who afterwards became Emperor. A bloody war now ensued under various Roman generals; the effect of which was the establishment of a Roman province, in the south-eastern part of the island. (*See Lingard's History of England. chap. 1.*)

A. D. 44.—

A. D. 46.—

having procured corn from Egypt and other countries, greatly relieved the distress of the inhabitants. Returning home she died: but her bones, together with those of her son Izates, who had also become a Jew, were conveyed to Jerusalem, and buried in a mausoleum three furlongs from the north-west angle of the city, which existed in the time of St. Jerome.

Some authors are of opinion, that this Queen became a Christian.

A. D. 48.—

A. D. 48.—1. Claudius puts to death his infamous wife Messalina, and marries Agrippina, daughter of his brother Germanicus, and widow of Caius Domitius Ænobarbus.

Perhaps history does not contain an instance of greater depravity in a wife, than was that of Messalina, nor one of greater stupidity in a husband, than was shewn by Claudius. Her unbounded impurities were notorious in all Rome, and unknown only to her husband. At length she attempted and accomplished a crime, which, Tacitus says, would appear fabulous, had it not been committed in the face of the Senate and of all Rome. In the absence of Claudius, who had gone to Ostia, she married a nobleman called Silius, with all the formalities of law: Silius consenting to the contract, partly through fear of Messalina, and partly from the hopes of succeeding in the Empire. Claudius was with difficulty induced to credit this infamous conduct of his wife, and, with equal difficulty, prevailed on to consent to her death. She was killed by a Tribune of the soldiers in the gardens of Lucullus.

Suetonius relates that Claudius, after the death of Messalina, in a moment of disgust at the bad success of his three past marriages, protested solemnly in the Senate that he would never marry again; and he even authorised them to stab him, if he should ever break his word. All this notwithstanding, he married his niece Agrippina in less than a year.

This marriage of Claudius with his niece, was the first instance known amongst the Romans, of a marriage between persons so nearly related by blood. The flatterers of Claudius obtained a law from the Senate authorising such marriages; but very few, and those only in obsequiousness to Agrippina, availed themselves of this law, which was afterwards repealed by Nerva. For a long time, it was not customary for the Romans to marry even their first cousins; and though this was afterwards permitted, yet such marriages were very rare, and were at length forbidden by Theodosius the Great. (*Tillemont Histoire de Claude. c. 20.*)

2. Through the intrigues of his new wife Agrippina, Claudius adopts the celebrated Nero, her son by Ænobarbus: though he has a son of his own, named Britannicus, by his wife Messalina.

A. D. 49.—1. St. Peter, being obliged to leave Rome as a Jew, returns to Jerusalem; where he presides at the first general council, held in that city.

2. St. Paul, being by a particular providence of God separated from Barnaby, travels in company of Silas through Syria and Cilicia. He then goes to Lystra in Asia Minor, where he circumcises Timothy and makes him his companion. Being forbidden by the Holy Ghost to remain longer in Asia, and being invited, in a vision, to go to the succour of Greece, he sails from Troas to Philippi in Macedonia; and having planted the Faith there and in many other places, he retires to Athens.

A. D. 50.—1. St. Paul preaches at Athens before the Areopagus and converts the great St. Dionysius. He then goes to Corinth, and remains there two years.

2. He writes from Corinth his first epistle to the Thessalonians.

A. D. 51.—1. St. Paul writes from Corinth his second epistle to the Thessalonians.

2. He is brought by the Jews before the Roman Governor Gallio, brother of of the philosopher Seneca. (*Acts c. xviii.*)

A. D. 52.—1. St. Paul, leaving Corinth, goes to Ephesus, and having remained there but a short time, repairs to Jerusalem. Returning thence to Asia, he travels through Galatia and Phrygia.

2. Apollo, an eloquent man and well versed in the holy Scriptures, having been instructed in the faith at Ephesus by Aquila and Priscilla, arrives at Corinth; where he confutes the Jews, and greatly confirms the Christians.

A. D. 53. St. Paul, having gone through the upper parts of Asia, comes to Ephesus; where he remains two years and three months. (*Acts c. xix.*)

A. D. 49. Claudius by a decree expels the Jews from Rome and Italy, in consequence of the continual tumults excited by them on occasion of the preaching the Gospel.

Suetonius in relating this event says: "He (Claudius) expelled from Rome the Jews, who incited by Chrestus (impulsore Chresto) raised continual tumults." (*Suet. Claud. c. xxv.*) Chrestus was the name often given by Pagans to our Saviour, and that of Chrestiani to the Christians. (*Tertulian Apol. c. iii. Lactantius Lib. 4. Instit. c. vii.*)

A. D. 50.—

A. D. 51.—

A. D. 52. Caractacus, the celebrated British chieftain, is taken prisoner and led in triumph at Rome.

Caractacus, a descendant of the famous Cassibelan who gave such trouble to Julius Cæsar on his invasion of Britain, had vigorously continued the war begun by Claudius. At length, in a great battle in Shropshire, on a hill called Caer-Caradoc which still retains vestiges of its ancient fortification, he was totally defeated by Ostorius Scapula. His wife and daughter were taken in the battle; and himself, soon afterwards, was delivered in chains to the Romans by his stepmother Cartismandua. His name was already famous in Rome; and, therefore, great was the exultation of the Romans, when he was led, with his wife, his daughter and brothers, in triumph through the city. He behaved in a highly dignified manner; and Claudius, for once, shewed magnanimity, by giving him his liberty and sending him back to Britain.

A. D. 53.—

A. D. 54.—1. Claudius, beginning to shew an intention to punish his wife Agrippina for her adulteries and to secure the Empire to his son Britannicus, is poisoned by Agrippina, in the fourteenth year of his reign.

Quintus Curtius wrote his celebrated history of Alexander the Great in the reign of Claudius; though Vossius, for reasons which

A. D. 55.—1. St. Paul writes his first epistle to the Corinthians, from Ephesus.

2. A sedition is raised at Ephesus against St. Paul, by the silver-smiths employed in making the images of Diana and her temple. He goes from Ephesus to Macedonia, leaving St Timothy as Bishop of Ephesus.

3. From Macedonia, he writes his first epistle to Timothy.

A. D. 56.—1. St. Paul writes his second epistle to the Corinthians, from Nicopolis in Epirus; and his epistle to the Romans, from Cenchreæ the sea-port of Corinth.

2. He goes to Jerusalem, where, being seized, and nearly killed by the Jews, he is rescued by the Roman Tribune, and cast into prison. He pleads his cause before Festus and Agrippa, and appeals to Cæsar. He is sent by Festus to Rome, and in his way suffers shipwreck on the island of Malta.

Tillemont does not consider conclusive, refers this work to the reign of Vespasian. (*Tillemont Hist. des Emp. vol. 1. artic. 18.*)

2. Nero, (Claudius Cæsar,) by the contrivance of his mother Agrippina, is proclaimed Emperor by the Prætorian Guards at the age of seventeen.

Nero was the son of Caius Domitius Ænobarbus and of Agrippina daughter of Germanicus. He had received a good education under the celebrated Lucius Annæus Seneca. At the beginning of his reign, he followed, in all affairs, the directions of his mother Agrippina and of his preceptor Seneca, and seemed to promise the Roman people a government of wisdom and equity. But growing tired of restraint, he soon manifested his bad natural disposition, which had been concealed, not corrected; and he became such a monster, that his name has ever since been cited to designate every flagitious and cruel tyrant.

A. D. 55.—1. The edict of Claudius, which banished the Jews from Rome and Italy, is revoked.

2. Nero poisons Britannicus son of Claudius.

Britannicus, son of Claudius by Messalina, had now nearly reached his fifteenth year,—the period when he was to change his boys clothes for the *toga virilis* or manly robe. Agrippina having, in a quarrel with her son Nero, threatened to place Britannicus on the throne, Nero immediately resolved on his death. By his order, therefore, a famous poisoner, called Locusta, was employed to take him off. The first trial failed; and Locusta was threatened with death. But on a second draught, administered to him whilst at table with Nero, Britannicus immediately fell to the ground and expired the following night.

The manner in which this poison was given (the same, it is said, as that employed to take off Alexander the Great) is worth mentioning. Wine unadulterated, but rather hot, was presented to Britannicus's Taster, (viz. the officer who always tasted the meat or drink given to great persons as a caution against poison,) who immediately presented it to Britannicus. On his observing that it was too hot, some water, which contained the poison, was poured into it. (*Tillemont Hist. de Neron. artic. 3. pag. 260.*)

A. D. 56.—

3. This year, the Blessed Virgin is supposed by some to have died at Jerusalem, in the seventy second year of her age.

A. D. 57. St. Paul arrives at Rome, and thence writes his epistle to the Philippians, and also that to the Ephesians.

A. D. 58. St. Paul from his prison at Rome writes his epistle to the Colossians; also those to the Hebrews and to Philemon.

A. D. 59.—1. St. Paul, having been three years a prisoner at Rome, is set at liberty.

2. St. Luke, having finished at Rome the Acts of the Apostles, returns to Greece; and having preached the Gospel in Dalmatia, Gaul, Italy, and many other countries, is at length martyred at Patras in Achaia, in the eighty fourth year of his age.

A. D. 60. St. Andrew is crucified in Achaia.

A. D. 61.—1. St. James the Lesser, Bishop of Jerusalem, is precipitated from the pinnacle of the Temple, and then killed by a fuller with his club.

2. St. James is succeeded in the bishopric of Jerusalem by Simeon, the son of Cleophas and a relative of our Lord.

A. D. 57.—

A. D. 58.—

A. D. 59. Nero puts to death his mother Agrippina.

He several times attempted to take her off by poison ; but she is said to have prevented the effects of it by antidotes. At length a vessel, by his orders, was so constructed, as to fall in pieces at the will of him who was in the secret. In this vessel Agrippina was conducted, as if to honour her, towards Baïæ, where Nero resided. The vessel, in effect, fell in pieces on its passage ; but she saved her life by swimming. All these attempts failing, he at length accused her of conspiring against his person ; and she was murdered by his orders in her bed. (*Suet. in Nero. c. xxxiv.*)

A. D. 60.—

A. D. 61.—1. The island of Anglesea is taken by the Romans.

The island of Anglesea was the grand sanctuary and rendezvous of the British Druids ; and as their influence was very great over all the tribes of Britain, Suetonius Paulinus, the Roman Governor, resolved to exterminate them. His cavalry swam over the strait which divides the island from the main land, whilst the infantry passed over in boats. The power of the Druids now received a shock, from which it never recovered. Their altars were overturned ; their sacred groves were cut down ; and their priests and priestesses were consumed in the flames which they had kindled for the destruction of their captives.

2. A great revolt of the Britons takes place under their Queen Boadicea.

That corruption of morals, which had long disgraced the Roman Emperors, was found in almost all the Roman nobles ; and in particular the Governors of Provinces were in general unprincipled villains, whose only aim was to amass riches. Their unjust and arbitrary proceedings in Britain had excited universal disgust ; and recently Boadicea, the widow of Prasutagus a faithful ally of the Romans, had been treated by them in a cruel and most disgraceful manner. This high-spirited lady, therefore, taking advantage of the absence of the Roman Governor in Anglesea, roused all her countrymen to arms. London, already a populous and opulent mart, and Verulam were taken and burnt ; and seventy thousand Romans, or their adherents, were slaughtered by them. At length on the return of Suetonius, the Britons were overcome in a great battle ; and a dreadful revenge was taken for the slaughter of the Romans, by the death of eighty

A. D. 62. St. Mark, having governed the church of Alexandria many years in a most perfect manner, is put to death by the populace of that city.

A. D. 63.—

A. D. 64. Nero, to turn away from himself the odium of having set fire to Rome, attributes this event to the Christians, of whom he puts great numbers to death in the most inhuman manner.

A. D. 65. Nero, by an edict, raises the first general persecution against the Christian Church.

Great numbers had been put to death for the faith in different parts of the Empire, during all the preceding reigns: but these persecutions were the effects of popular tumults, or of the ill-will of particular Governors. This was the first time that a public law subjected the professors of Christianity to death through the whole Roman Empire.

Tacitus makes express mention of this terrible persecution, and attributes it to the cause we have given under the date of last year. He also describes, at some length, the horrid torments which the tyrant inflicted on the Christians. (*Tac. An. xv. 44.*)

thousand Britons. Boadicea, scorning to survive the liberty of her country, terminated her life by poison.

A. D. 62. Nero repudiates his wife and sister-in-law Octavia, and marries Poppea. He causes Octavia to be put to death.

Octavia was the daughter of Claudius and Messalina, and had always conducted herself with the greatest propriety. She had been betrothed by her father to Julius Silanus; but her mother broke off this engagement, and caused her to be married to Nero at the age of sixteen. This monster, becoming enamoured of a noble but most wicked woman called Poppea Sabina, divorced Octavia, and took Poppea to wife. As Octavia continued to be a great favourite of the public on account of her virtues, Poppea, jealous of her, induced Nero, first to banish her to the island of Pandataria, and afterwards to put her to death by causing her veins to be opened. She was at this time about twenty years of age.

A. D. 63. A Jew of low station by name Jesus, foretells the destruction of Jerusalem.

For seven years and five months the incessant cry of this Jew was, "Woe, woe to Jerusalem!" from which cry no efforts or punishments of the magistrates could deter him. At length during the siege of the city, crying in a still louder voice, "Woe to the city, woe to the temple, woe to the people, woe to myself!" he was slain by a stone from a Roman engine.

A. D. 64. Rome is nearly destroyed by fire; which is attributed by the people to Nero.

This fire first broke out near the great circus, and continued to rage for six days. Of fourteen regions into which the city was divided, only four remained entire. The others were either wholly destroyed, which was the case with four of them, or retained only a few burnt houses. Nero, who was absent when the fire began, immediately returned to Rome; where, instead of endeavouring to extinguish the flames, he took his stand on an eminence, and, in a theatrical dress, sung the burning of Troy.

A. D. 65. A conspiracy against Nero is formed and defeated.

This conspiracy was headed by Caius Piso, a noble Roman, and was discovered through the treachery of Melicho, a freedman of one of the conspirators. Several of these, terrified by the threats of torments, discovered their accomplices; but a freed-woman called Eucharis, who had borne a leading part in the affair, refused to make the least disclosure, notwithstanding the most exquisite torments. Amongst the vast numbers of illustrious Romans who suffered death on this occasion, were the poet Lucan, and his uncle Seneca the philosopher formerly Nero's preceptor. Lucan was really implicated in the conspiracy; and Seneca was accused of it, not without grounds, by Nero, who was glad of this op-

A. D. 66.—1. The Christians of Jerusalem, beholding the signs of the accomplishment of Christ's prophecy, leave the city and retire to Pella, a small town situated in the mountains near the desert of Syria.

2. SS. Peter and Paul return to Rome to support the Church under its terrible persecution.

3. St. Peter writes his second epistle, in which he says that his approaching martyrdom had been revealed to him.

4. St. Jude writes his canonical epistle.

5. Simon Magus exhibits his magical operations in Rome, and so far succeeds, that the Senate erects a statue to him in the island of the Tiber, with the inscription, "Simoni Deo sancto." He attempts to fly in the presence of Nero; but on SS. Peter and Paul offering up their prayers, he is precipitated to the ground and perishes.

6. SS. Peter and Paul are apprehended and committed to the Mamertine prison, where St. Paul writes his second epistle to Timothy.

7. Apollonius Tyannæus arrives at Rome.

This celebrated impostor was a native of Tyannum, a town in Cappadocia. Having travelled into Persia and India, he learned and embraced the system of Pythagoras, though he professed to adore all the gods of Paganism. His pretended miracles were recorded and transmitted to posterity by Philostrates, who wrote two hundred years after his death, and are destitute of all creditable vouchers. (*Tillemont Hist. Eccl. vol. 2. p. 130.*)

A. D. 67.—1. SS. Peter and Paul are led out of the Mamertine prison, where they had converted Processus and Martinianus their keepers and forty seven others, and are martyred on the 29th. of June. St. Peter is crucified with his head downwards as he had requested, on the Vatican hill, or according to others, on mount Janiculus beyond the Tiber. St. Paul, as a Roman citizen, is beheaded at the Salvian waters. (*Aquæ Salvæ.*)

2. St. Linus is appointed Bishop of Rome in place of St. Peter.

portunity of freeing himself from him. They were both allowed to choose the manner of their death; and they died from the opening of their veins.

A. D. 66. The famous Jewish war, which ended in the destruction of Jerusalem, begins this year.

The immediate occasion of this war were the extortions of Florus, Governor of Judæa, and the refusal of Sestius Gallus, Proconsul of Syria, to remove him. Hostilities began in the month of May at the time of the Pasch, there being in Jerusalem more than two millions and a half of Jews. The first aggression of the Jews was an attack on the fortress of Massada, which they took, and massacred all the Roman garrison. At Jerusalem the priests, excited by Eleazar, son of Ananias and captain of the Temple, suspended the sacrifices which they had been accustomed to offer for the Emperor and the Romans. Florus, who resided at Cæsarea, being solicited by the sounder part of the inhabitants of Jerusalem to send succours and crush the sedition in the beginning, purposely declined to do so, in the hope that, by reason of these tumults, he should avoid the accusations prepared against him: and three thousand horse, sent by Agrippa, were defeated by the insurgents. In the mean while the Pagans at Cæsarea, incited by Florus, fell on the Jews in that city and massacred twenty thousand of them. This event so exasperated the whole Jewish nation, that they no longer kept any bounds; and spreading themselves in every direction, they put all in the neighbouring countries to fire and sword. The Pagans retaliated whenever an opportunity occurred; and thus a most dreadful and implacable war ensued.

A. D. 67. Vespasian is charged by Nero with the Jewish war.

Sestius Gallus, the Governor of Syria, had marched into Judæa the preceding year with a strong force, and after subduing Galilee, had made an attempt on Jerusalem. This attempt however did not succeed; and he retreated, losing on his march his baggage, battering train, and many thousands of his men. Nero therefore recalled him, and named Vespasian general in his place. The latter and his son Titus at the head of sixty thousand men, partly auxiliaries supplied by the Kings Antiochus and Agrippa, and partly Romans, soon made themselves masters of Galilee and most of the strongholds throughout the country, with a dreadful slaughter of the Jews, and prepared to lay siege to Jerusalem. In this city all things were in the utmost confusion: for the innumerable multitudes who flocked to it from every quarter, instead of uniting against the Romans, turned their fury and arms against each other. A numerous party, composed of young fanatics and of wretches

A. D. 68. The Nicholaites spread their infamous doctrine in the eastern provinces.

It is doubtful whether this sect really owed its origin to the false doctrine of Nicholas, one of the seven Deacons, the Fathers being divided on this question. Many ancient writers were of opinion, that Nicholas persevered to the end in the sanctity that had raised him to the Deaconship, and that certain voluptuaries and half-Christians took occasion, from an ambiguous expression which he used, to attribute to him their abominable tenets. This sect taught that every species of impurity was lawful, and that meat offered to idols might be eaten by Christians without sin. (*Tillemont Hist. Eccl. vol. 2. p. 44.*)

A. D. 69. Evodius, Bishop of Antioch, in a tumult of the people directed chiefly against the Jews is put to death for refusing to sacrifice to idols; and the great St. Ignatius is ordained in his place.

St. Ignatius was an intimate disciple of St. John the Evangelist, as also of SS. Peter and Paul. There are still extant seven epistles written by him: viz. 1st. to the Smyrniats: 2nd. to St. Polycarp: 3rd. to the Ephesians: 4th. to the Magnesians: 5th. to the Philadelphians: 6th. to the Romans: 7th. to the Trallians. They are one of the most precious monuments of the faith and discipline of the primitive Church. In that to the Smyrniats, is a celebrated passage in proof of Transubstantiation.

bent on plunder and disorder, who called themselves Zealots, domineered over the prudent part of the inhabitants and committed on them every species of vexation, murdering great numbers in the houses, streets, and in the temple itself. In a word all things proclaimed the curse which hung over this criminal city for its treatment of its Saviour.

A. D. 68.—1. Nero kills himself in the month of June, being thirty two years of age.

The world, says Suetonius, having borne with a person like Nero for nearly twenty years, at length abandoned him. The army of Gaul, under Julius Vindex, was the first which revolted against him: this example was followed by the army of Spain under Sergius Sulpicius Galba, and soon after by all the others. On receiving this news Nero vowed vengeance; but finding himself abandoned by the Prætorian Guards and nearly all his friends, he tied to the villa of one of his freedmen; where learning that the Senate had proscribed him and condemned him to an ignominious death, he stabbed himself. In him the whole progeny of Augustus Cæsar became extinct.

Several celebrated authors flourished under Nero. Those whose works have come down to us, were the poets Persius and Lucan, and the philosopher Seneca.

2. Sergius Sulpicius Galba is proclaimed Emperor in the seventy third year of his age.

Galba was born of one of the most illustrious families of Rome, and had discharged with credit the principal employments of the state. When Emperor, he put himself entirely under the direction of three rapacious courtiers, called by the people his pedagogues, and by their advice performed many unpopular and unjust acts. He had long been extremely avaricious. Hence he gave universal disgust, and in particular alienated from him the minds of the soldiers, by refusing the gratification which had been promised them.

A. D. 69.—1. Galba, after a reign of seven months, is slain in a conspiracy.

2. Marcus Salvius Otho, the principal author of Galba's death, is proclaimed Emperor by the Prætorian Guards and the armies of some neighbouring provinces, in the thirty eighth year of his age.

This Emperor was of an illustrious family, and had long been a favourite and confidant of Nero, whom he greatly resembled, not indeed in cruelty, but in debauchery and extravagance. A quarrel, occasioned by an amour, having taken place between them, he was sent into Spain apparently to govern Lusitania but in reality into banishment. In revenge for this treatment, he eagerly joined Galba in his revolt, and accompanied him to Rome. Here, disappointed in his expectation of being adopted by him, and

urged on moreover by the desperate state of his finances, he formed the above mentioned plot, and thus obtained the Empire. But his reign was of short duration: for whilst the Prætorian Guards and several other armies were quite devoted to him, the armies of Gaul and Germany proclaimed Aulus Vitellius Emperor, and immediately marched into Italy against Otho. In the three first actions the Prætorians had the advantage; but in a fourth, through the treachery of their opponents, who, pretending to come over to their party, fell on them unawares, they were defeated. Otho had still troops sufficient to retrieve his affairs; but he declared he would not reign at the expense of a civil war, and so killed himself, in the thirty eighth year of his age and ninety fifth day of his reign. (*Vid. Suet. in Otho.*)

3. Aulus Vitellius is proclaimed Emperor.

Vitellius was in Gaul when Otho, after his defeat at Betriacum, killed himself. On receiving news of this event, he immediately proceeded to Rome, where he was proclaimed Emperor, and for some time was acknowledged as such by the whole Empire. This man, of whose nobility there were various and contrary opinions, was the son of Lucius Vitellius, who governed Syria under Tiberius and deposed Pontius Pilate. Like Otho he had been from similarity of manners a great favourite of Nero. He had also contrived to ingratiate himself into the favour of Galba, and was by him promoted to the government of Lower Germany; where his whole study was to gain over the soldiery by indulging them in all things. In his government of the Empire, he made Nero his model, and indeed outstripped him in wanton cruelty, and in every species of vice and folly. He was particularly remarkable for the most beastly gluttony. (*See in Suet. Vitel. cap. 13. a description of his banquet.*) After an infamous reign of eight months, he was universally abandoned, and put to a most ignominious death by the soldiers of Vespasian; who, having been proclaimed Emperor in the East, had detached an army to Rome. He was in the fifty seventh year of his age.

Before this detachment arrived, Vitellius, learning the defection of the armies in the provinces, made a feint to resign; but a great part of the Roman garrison and populace, whom he had won over by large donations, insisted on his continuing in power. A scuffle ensued between these his partizans and such as adhered to Vespasian: in which the Capitol was burned down, and Sabinus, brother of Vespasian, at that time prefect of the city, perished.

A. D. 70.—1. Titus Flavius Vespasian at the age of sixty is universally acknowledged Emperor.

Vespasian was born at an obscure village in Sabinum, of a family which could neither boast of antiquity nor splendour. After filling several important places in the state, he was, as we have

already observed, chosen by Nero to conduct the Jewish war. On learning the unsettled state of the Empire after the death of Nero, he suspended in a great measure his military operations in Judæa, and awaited the evolution of events. When the news arrived in the East of the death of Galba, the armies in those quarters proclaimed Vespasian Emperor, and almost forced him to assume the supreme command. He acquiesced, and though not without faults, proved to be one of the best Emperors that ever ruled the state.

2. Vespasian despatches his son Titus to continue the Jewish war. The latter takes and destroys Jerusalem.

The Jews, instead of deriving any advantage from the suspension of the war and the civil broils amongst the Romans, had weakened themselves more and more by their dissensions, and had consumed the provisions which would be necessary in case of the siege of Jerusalem. Titus, at the head of a numerous army, sat down before that city, in the month of May, when vast numbers of Jews had assembled to celebrate the Pasch. The horrors, which now ensued, are beyond description, and probably were never equalled. On the eighth of August the inner and stronger part of the Temple was attacked without effect; but on the tenth a Roman soldier contrary to the orders of Titus who wished to preserve that noble building, set fire to it, and it was entirely consumed. The whole town was soon afterwards taken, the number of those who perished during the siege being above 1,100,000. The booty was so great that in Syria gold fell to one half its previous value.

A. D. 71. Titus, having left an army to complete the conquest of Judæa, returns by Antioch to Rome; where he and his father have a most splendid triumph.

In this triumph were carried the table of proposition, the chandelier, the book of the law, and most of the sacred vessels of the Temple of Jerusalem.

A. D. 72.—1. About this time several heresies, which had long been lurking among the Christians and particularly among the Jewish converts, begin to shew themselves openly.

The principal authors of these heresies were Cerinthus and Ebion. The former was a Jew of Antioch, who, having applied himself to the philosophy of the Pagans and imbibed moreover the notions of Simon Magus, made up a strange medley of Judaism, Christianity, and philosophical reveries. Ebion was a disciple of Cerinthus, and added to his system several inventions of his own. Besides these two heresies, was that of the Nazareans; who joined Christianity with Judaism, and at length became nearly identified with the Ebionites. Menander also, the principal disciple of Simon Magnus, did much mischief about this time.

2. A great number of Pagan philosophers, mimicking the Apostles of Christ, rove through the provinces of the Empire about this time.

The pretence of these men was to reform the morals of the people; but their real object was to attach them more and more to their ancient superstitions. Vespasian banished all these babblers from Rome, except Musonius Rufus, a famous Stoic philosopher, who had been banished by Nero, but was recalled by Vespasian.

3. St. Hermas, a Christian of distinction, whom St. Paul salutes, (*Rom. xvi. 14.*) dies about this time.

He is supposed by some to have been the author of the celebrated work called "Pastor," cited by some few of the Fathers as canonical scripture: but this work is more generally ascribed to another Hermas who lived later, though Tillemont is of the contrary opinion. Fleury and Tillemont give a full account of this work, with long extracts. (*See Fleury lib. 2. chap. xlv. et Tillemont Hist. Eccl. vol. 2. p. 3*)

A. D. 67.—1. St. Linus dies after sitting twelve years in the pontifical chair.

Though it be not certain that St. Linus died by the sword, yet he is reckoned among the Martyrs for his great and constant sufferings in the cause of Christ.

2. St. Cletus succeeds to the Apostolic See.

In the ancient Roman Pontifical, this Pope is said to have ordained twenty four priests for Rome, or to have divided that city into so many parishes. As the Church had enjoyed peace during the late agitation of the empire, the number of Christians had increased prodigiously; and many persons of the first distinction had embraced the Faith. Amongst these were the Consul Flavius Clemens, cousin-german of Titus, his wife Flavia Domitilla Vespasian's niece, Domitilla the younger little niece of Vespasian, and many others in every part of the Empire.

A. D. 72. The Jews continue to resist the Romans, in several strong-holds of Judæa and in various other parts of the empire. At length, pursued and overcome in every quarter, they are entirely subdued.

The number known to have been slain in the Jewish war was 1,330,000: but the real number of those who perished was incomparably greater. King Agrippa who had coöperated with the Romans, was rewarded by them with an increase of territory and with the honours of Prætor; and his sister Berenice was in great favour with Titus; but the whole family became entirely extinct in the course of this century.

A. D. 78. Agricola finally conquers Britain. -

Caius Julius Agricola, who governed Britain, for many years, in a steady but highly wise and popular manner, at length united all the tribes, as far as Caledonia, in one submissive province. The natives, therefore, henceforward assumed the Roman manners and dresses; and their houses, baths and temples were built in the Roman fashion. To secure the province against the Caledonians or Picts, whom he had defeated and driven back to their mountains, he built a line of forts from the Frith of Forth to that of Clyde.

A. D. 79.—1. Vespasian dies after a steady and wise reign of nearly ten years, in the seventy ninth year of his age.

He continued to discharge the duties of his station even in his last illness; and when blamed for this by his physicians, "It is the duty of an Emperor," said he, "to die standing;" a saying often in the mouth of the celebrated Sixtus Quintus.

2. Titus Flavius Vespasianus succeeds his father in the thirty-ninth year of his age.

Titus was educated in the palace of Claudius with Britannicus, son of that Emperor, and under the same masters. He was well made, of a handsome figure and of great natural abilities: so that few persons ever excelled him in the accomplishments both of body and mind. He had served as Tribune with great distinction in Germany and Britain, and afterwards, as we have already observed, as commander in chief in the Jewish war. Returning to Rome after the taking of Jerusalem, he had the chief management of public affairs, and may be said to have been his father's prime-minister. During this interval he was by no means popular, having shewn on many occasions great severity and even cruelty; so that, when he succeeded to the empire, it was feared that he would prove another Nero. His conduct however soon agreeably disappointed the Public: for such was his lenity, such his constant study to promote the happiness of his subjects, that he obtained the glorious appellation of the "Delight of mankind."

3. Several great calamities afflict the Empire: viz. 1. The eruption of Mount Vesuvius, with the total destruction of the two cities, Pompeii and Herculaneum; 2. A great conflagration in Rome which lasted three days: 3. A most destructive pestilence which made dreadful havoc, particularly at Rome. (*Vid. Suet. in Tit. cap. 8.*)

The eruption of Mount Vesuvius is one of the most famous physical phenomena on record. This mountain, composed of several heights nearly equal, and lying on the sea shore about six miles to the east of Naples, was before this event in a state of high cultivation; (except its middle summit which was always barren and was occupied by public foundries;) and several flourishing cities were situated in its vicinity. It was on the first of November, about mid-day, that the first symptoms of this terrible eruption were perceived; and during this and the following days a smoke issued from it, so dense and copious, that it nearly turned day into night, not only in the neighbourhood, but as far as Rome and even Africa. Vast quantities of stones and cinders were vomited out, and torrents of lava, rolling down the sides of the Mountain, buried the cities of Pompeii and Herculaneum. Pliny the elder perished on this occasion: for, being a great Naturalist, he was induced by curiosity

to go ashore from a fleet he was then commanding near Misenum, to observe the phenomenon. He passed the night at Stabia, a town near Pompeii, and on the following morning was flying to regain his vessel when he was suffocated by the ashes.

A. D. 81.—1. The Emperor Titus dies in the forty first year of his age, after a reign of two years, two months, and twenty days.

Philostrates says that the death of Titus was caused by a very venomous poison called Sea Hare, administered to him by his brother Domitian, and which had been frequently used by Nero for similar purposes. Almost all ancient historians concur in attributing his death to Domitian. (*Till. Hist. des Emps. vol. 2. pag. 62 in Tit.*)

2. Domitian, (Titus Flavius,) brother of the preceding Emperor, succeeds to the Empire.

In the beginning of his reign, Domitian conducted the state with wisdom and published many excellent laws; but afterwards became odious for his pride and cruelty. He gave orders that in all public deeds, no other appellation should be given him than, "Our Lord God (Deus) Domitian." He every day retired to a private chamber for an hour, where he passed the time in piercing flies with a sharp instrument. This gave occasion to the witticism of Vibius Crispus, who being asked, whether any one was inside with the Emperor, replied: "No not even a fly." He put vast numbers to death on the slightest occasions, and to cruelty added the utmost rapaciousness; so that if Titus was the delight of mankind, Domitian was their terror and odium.

A. D. 90.—1. Domitian begins the second general persecution, which continues till his death.

2. St. John the Evangelist is condemned to be cast into a cauldron of boiling oil, but not receiving any injury, is banished to the isle of Patmos, where he writes his Apocalypse.

Patmos is one of the Sporades in the Archipelago, about ten leagues in circumference.

A. D. 91.—1. St. Cletus is crowned with martyrdom, having sat in the Pontifical chair twelve years.

2. St. Clement is made Pope.

St. Clement is the person of whom St. Paul makes most honourable mention in his epistle to the Philippians (*cap. iv. v. 3.*). He was the author of an epistle to the Corinthians, which is still extant and was highly celebrated by the ancients.

A. D. 96.—1. St. Flavius Clemens, the Roman Consul, being accused to Domitian of impiety, *i. e.* of Christianity, is put to death by him.

St. Flavius Clemens was first cousin to Domitian and was either Consul this year, or had just laid down that office, Suetonius's expression on this subject being ambiguous. This author (*in Domit. c. 15*) says that he was of a most contemptible sluggishness, (*contemptissimæ inertiae*,) an idea which, as Tertullian informs us in his apology, the Pagans entertained of the primitive Christians from their retired mortified lives, and the contempt in which they held the honours and riches of this world.

2. Flavia Domitilla, wife of the preceding and niece of Domitian, is banished to the island of Pandataria, on the coast of Italy.

3. The younger Flavia Domitilla, niece of St Flavius Clemens, is banished to the island of Pontia, also on the Coast of Italy, together with her two eunuchs Nereus and Achilleus.

The persecution of these illustrious persons, says Seutonius, hastened the tyrant's death. Nerva, who this year succeeded Domitian, recalled the exiles, particularly such as had been punished on account of their religion. But the relatives of Domitian seem to have been excepted from this act of clemency: and therefore St Flavia Domitilla and her two attendants seem still to have remained suffering exile in the isle of Pontia. (*See Till. Hist. Eccl. vol. 2. pag. 124.*)

A. D. 96.—1. A conspiracy is formed against Domitian by the officers of his household; and Stephen, procurator or steward of Flavia Domitilla, stabs him whilst in the act of reading a paper which he had put into his hands.

He died on the 14th. of the Calends of October (18th. of September) in the forty fifth year of his age and the fifteenth of his reign. The soldiers, whom he had attached to himself by a large increase of pay, highly resented his death, and with loud voices demanded the punishment of his murderers: but the senate, in execration of his memory ordered his statues to be ignominiously thrown down and his name to be erased from all public monuments.

The famous Quintilian flourished under Domitian. He was, according to most authors, a native of Calahorra in Spain, and going to Rome in the reign of Galba, was trained to eloquence by the celebrated Domitius Afer. Vespasian having appointed handsome salaries out of the public treasury for the professors of eloquence, Quintilian was the first on whom one of these salaries was fixed. After he had pleaded at the bar and taught Rhetoric with great applause for twenty years, he obtained permission to resign his public charge; and it was in his retreat after this resignation, that he composed his incomparable treatise on Oratory. This book for many ages was supposed to be lost, but was discovered by Poggius in an old tower of the monastery of St. Gall in Switzerland in 1415. (*See Feller's Dict. artic. Quintil.*)

In this reign also flourished Valerius Flaccus, author of the *Argonauts*, Martial, Statius, Juvenal and Silius Italicus.

2. Cocceius Nerva is chosen Emperor by the Senate, and the armies confirm the election.

Nerva was born at Narni in Umbria of a Cretan family. He was a virtuous man and of exceedingly mild disposition: but his administration was weak, and the governors of Provinces and other officers oppressed the people with impunity. Hence, sensible that the

A. D. 97. St. John, delivered by Nerva from his banishment, writes his gospel at the earnest request of the Asiatic churches, being more than ninety years of age. He also about this time writes his three canonical epistles.

A. D. 98.—1. Trajan, at the very commencement of his reign, begins to persecute the Christians.

This persecution consisted at first in a prohibition of all confraternities or societies: and as the Christians, notwithstanding this iniquitous law, continued to hold their religious assemblies, they were considered as refractory and therefore punished.

2. St. Clement Pope is banished by Trajan to the Tauric Chersonesus.

A. D. 100.—1. St. John the Evangelist dies at Ephesus, and is buried near that city, in the ninety fifth year of his age.

2. Pope St. Clement dies.

The place and manner of St. Clement's death are uncertain; for the acts given by Metaphrastes are now universally exploded. But Rufinus, Pope Zozimus, and the Council of Baza held in 452, as also the ancient Canon of the Roman Mass, give him the title of Martyr. (*See Butler Nov. 23.*)

state of the Empire required a vigour which himself did not possess, he adopted Ulpianus Trajanus, then at the head of the army in Upper Germany, and generously passing over his own relations, associated him in the Empire.

A. D. 97.—

A. D. 98.—1. Nerva, after a reign of one year and some months, dies at the age of sixty five. (Jan. 27th).

2. Marcus Ulpianus Trajanus succeeds to the Empire by virtue of Nerva's adoption, and the Senate and armies recognise him.

Trajan was born at Italica near Seville in Spain, on the 18th. of September in the year fifty four of Christ. His father had the honours of a triumph under Vespasian, and was appointed a senator and consul by him. Trajan was a great warrior and statesman; and during his administration, the Roman Empire not only rose to its ancient splendour, but extended its boundaries still farther than they had ever reached before. But his private character was stained by infamous vices; for it is acknowledged by ancient historians, that he was addicted to drunkenness and to unnatural lusts. These circumstances are suppressed by Gibbon and other Protestant historians, who call him virtuous, and would have us believe that he was the model of princes. He also cruelly persecuted the Christians, chiefly from the contrast between their pure rigid lives and his own. (*See proofs of what we here say of his character in Tillemont: vie de Trajan artic. 6.*)

A. D. 100.—



APPENDIX

TO THE FIRST CENTURY.



In drawing up the preceding annals we have said but little concerning the Apostles, because we had not authentic historic documents shewing the precise range of their labours, or, in most instances, the times and manner of their deaths. We shall endeavour to supply this deficiency in a certain degree by giving, as briefly as we can, in a general article, such particulars of their lives as we have been able to collect from the authors who have treated on this subject, particularly the learned and accurate Sandini in his history of the Apostles.

Of SS. Peter and Paul we know, partly from the Holy Scripture and partly from the unanimous declaration of the Fathers, that their apostolical labours were employed chiefly on those countries which may be said to have formed the nucleus or main body of the Roman Empire: viz. Italy, Greece, Macedonia, Asia Minor, Syria, &c. But Peter, after the lapse of about eight years from the death of Christ, took his principal stand in Rome, the centre of the then known world and destined by God to be the grand immoveable centre of the Christian Church. In this city he resided with but little interruption for the twenty five last years of his life, and from the Jews and Gentiles, but principally from the latter, formed a Church whose faith, St. Paul says, was "spoken of throughout the world." (*Rom. i. 8.*) We say, principally from the latter: for, though St. Paul calls himself the Apostle of the Gentiles and St. Peter the Apostle of Circumcision, it would be a gross historic error to suppose that St. Paul did not preach to the Jews, even in the first place, (*Acts xiii. 46.*) or that St. Peter exercised not his ministry amongst the Gentiles; and it is certain that every where, except in Jerusalem, the converts from amongst the Gentiles were incomparably more numerous than those from amongst the Jews. It would seem that of all the Apostles only SS. Peter and James the Lesser had determinate sees: and it is the unanimous doctrine of the holy fathers that the see of Peter was Rome, as that of James was Jerusalem; and that Peter, shedding

his blood in Rome, transmitted his high prerogatives of Head of the Church and Vicar of Jesus Christ to his successors in that see.

St. Paul, during the greater part of his life after his conversion, was constantly ranging from province to province, from city to city, in the countries we have mentioned above; though several ancient fathers affirm that he made excursions to the skirts and even beyond the boundaries of the Roman Empire; and according to Sandini, there is solid proof in the ancient fathers that he preached the Gospel in Spain. (*Sandini. Hist. Ap. cap. xxv.*) He was twice a prisoner in Rome: first, for two years subsequently to his arrest in Jerusalem, and secondly, during the year preceding his martyrdom. On both these occasions he cooperated efficaciously with St. Peter in forming the Roman Church.

St. Paul is said to have been about sixty eight years of age when he died: the age of St. Peter is not known, though he was undoubtedly older than St. Paul.

Baronius and Sandini think it worth their while to give their readers the description of the figures of SS. Peter and Paul as it is found in Nicephorus. (*lib. ii. cap. 37.*) Both these authors think that Nicephorus took this description from some of those ancient portraits of these saints, which Eusebius (*lib. vii. Hist. Eccl. cap. 18.*) says he had seen, and which he attributes to the gratitude of the Gentile converts. This description, as translated from the Greek, is as follows:—

“The divine Peter was of moderate and erect stature. His countenance was somewhat pale and of a very light colour. The hair of both his head and his beard curled, and was thickly set but not long. His eyes projected, were streaked, as it were with blood, and were of a darkish colour. His nose, which was long, did not taper to a point, but was, as it were, flat at the extremity.”

“The god-like Paul was in body little and contracted, somewhat crooked and slightly stooping. His complexion was fair, and his whole appearance was that of one advanced in years. His head was almost bald. There was a peculiar beauty in his eyes; and his eyebrows were bent downwards. His nose was gracefully curved and very prominent. He had a thick and flowing beard, which, as well as his head, was scattered over with grey hairs.”

St. Peter wrote two epistles, which are ranked amongst the seven Catholic ones, and are every way worthy of the Prince of the Apostles.

We have also fourteen epistles of St. Paul, an eternal monument of his eloquence, profound knowledge of the Christian system, zeal, and ardent love of Jesus Christ.

St. Andrew was the Brother of St. Peter; but whether he was older or younger than Peter is uncertain: Baronius and Cornelius Lapide think he was older. He was the first who was called to the

Apostleship and he introduced his brother Peter to Christ. Several of the ancient fathers say that he preached the gospel in the barbarous countries, which lay to the north-east of the Roman Empire, anciently called Scythia, and which at present form part of the Russian Empire. Hence to him the Russians attribute their first initiation into Christianity. After he had scattered the seeds of Faith in those countries, he visited Epirus and Greece, and, according to an ancient tradition was crucified at Patras in Achaia. The genuineness of his acts attributed to the Priests and Deacons of Achaia, is questioned by some modern critics, though defended against them by several men of great learning. He seems to have suffered about the time of the martyrdom of SS. Peter and Paul.

St. James, called the Greater, was the elder brother of St. John the Evangelist. He is thought to have left Judæa soon after the first persecution in that Country, and to have preached the Gospel chiefly to the Jews dispersed in different countries: but very little is known for certain respecting the sphere of his labours. Sandini thinks it very doubtful whether he ever visited Spain. He was the first of the Apostles who laid down his life for Jesus Christ, being put to death at Jerusalem by Herod in 42.

St. John the Evangelist was the Apostle beloved above all the others by our Lord. After Christ's Ascension, he seems to have remained many years in Jerusalem and its vicinity: for he was present at the council of Jerusalem in 49. (*Galat. ii. 9.*) His abode at Jerusalem for so long a time may have been occasioned by the charge he had from Christ of the Blessed Virgin. After the death of the Blessed Virgin, he is said to have preached the faith in Parthia and even in India: but the principal theatre on which he acted till his death was Asia Minor; where he founded many churches and superintended all the others. He was not the Bishop of Ephesus, though he generally resided in that city. It was here he died in peace in 100, at the age of ninety five, and by his death closed what may be called the Apostolic age. Though he was not put to death for the Faith, he is considered a martyr from being subjected by Domitian to a punishment, which must have caused his death, had not this effect been prevented by a miracle.

St. John wrote the Apocalypse in the isle of Patmos; and was moreover the author of three epistles breathing that truth and charity which he had imbibed in a special manner from his intimacy with Christ. Of all the Apostles he is the only one, except St. Matthew, who published a Gospel.

St. Philip was a native of Bethsaida and, consequently, a townsman of SS. Peter and Andrew. Whether he was or not a fisherman is uncertain, though the affirmative is the more probable. Sandini adopts the opinion of those who think that he was a mar-

ried man; and Mr. Butler asserts this positively: but Baronius and several modern critics incline to the contrary opinion. The time, manner and place of his death are quite uncertain, as are also the countries to which he announced the Gospel.

St. Bartholomew. Mr. Butler, with Cornelius a Lapide and many others, thinks that St. Bartholomew was the same person as Nathanael; but Sandini refutes in a satisfactory manner the proofs they bring for this opinion, and joins Baronius and others in believing that he was distinct from him. The ancient Fathers say that he preached the Faith in India, carrying with him the Gospel written by St. Matthew, and that he suffered martyrdom in that country. The time and manner of his death are uncertain, though it is the common opinion that he was flayed alive,—a punishment frequently inflicted formerly in Persia.

St. Thomas or Didymus, both which words signify twin, was a native of Galilee, though the place of his birth is unknown. It would seem to be the common sentiment, grounded on the martyrologies and the ancient Fathers, that of all the Apostles, Thomas was the most distinguished as a missionary among the Oriental nations not subject to the Roman Empire. Nicephorus says that he reached Taprobane or Ceylon; which assertion is not devoid of probability, if he preached the Gospel on the coast of Coromandel, as is the belief of the Portuguese. He is supposed to have been put to death at Meliapore after the martyrdom of SS. Peter and Paul.

St. Matthew was a native of Galilee and, though a Jew, was a publican *i. e.* a collector of the customs at Capharnaum. Being called by Christ, he immediately gave up his situation, left all things, and adhered to him faithfully ever afterwards. He wrote his Gospel in the Hebrew tongue for the service of the Jews, to whom he at first announced the Gospel. He afterwards preached to the Gentiles, particularly in Ethiopia. The time, place, and manner of his death are variously assigned.

St. James the Less was a relative of our Lord and brother to St. Jude. Soon after the martyrdom of St. Stephen he was appointed by the Apostles Bishop of Jerusalem. Wonderful things are recounted by the fathers concerning his sanctity even from his mother's womb. Eusebius relates from St. Clement of Alexandria and Hegesippus, that when, on the death of Festus, there was no Roman Governor in Judæa, the incredulous Scribes, Pharisees and Priests called on James, for whom the Jews in general had the highest respect, to declare to them, at the time of the Passover, that Jesus was not the Christ; and to the end that he might be better heard, placed him on the pinnacle of the temple, where Christ had stood in his temptation: that instead of complying with their request, he boldly and loudly cried out that Jesus was seat-

ed at the right hand of God, and would come in the clouds of heaven: that, in rage for their disappointment, they ordered him to be precipitated to the ground, where not being quite dead, he was killed by a fuller with his club. He was the author of one of the seven Catholic epistles.

St. Jude, called also Thaddæus and Libæus, was the brother of St. James the Less and, consequently, a relative of Christ. Armenia claims him for its peculiar Apostle; and he is said to have preached the faith in Libya and many other countries: but the exact extent of his apostolic labours is not known, and the place, time, and manner of his death are involved in equal uncertainty. He wrote one of the seven Catholic epistles, which, anciently, was not admitted as canonical by some few churches, but which has long since been universally ranked with the holy Scripture.

St. Simon, surnamed in the Gospels, to distinguish him from St. Peter, the Chananæan and Zelotes, was born, according to St. Jerome, at Cana of Galilee. Some authors pretend that he derived his surname, not from the place of his birth, but from the Jewish sect called Zealots (from the Hebrew word *Kinah* or zeal,) to which, they supposed, he belonged before he was called by Christ. The circumstances of his life after Christ's ascension and of his death are involved in great uncertainty.

St. Matthias, as we learn from St. Luke, (*Acts* i. 21. 22.) was one of those who had accompanied Jesus and the Apostles from the time of Christ's baptism by St. John the Baptist. After Christ's ascension and before the descent of the Holy Ghost, he and Barsabas were selected by the assembled faithful, as equally qualified to fill up the place of the traitor Judas. One only being wanted, it was put to lots which of the two should be the person; and the lot fell on Matthias, who, from that moment forward, was ranked among the Apostles and received the Holy Ghost with them. Great things are related by various authors concerning his Apostolic labours: but as nothing certain is known on this subject or respecting the circumstances of his death, Sandini thinks judicious the opinion of Combefisius,—that it is better to say nothing respecting St. Matthias than to say what is not contained in the Acts of the Apostles. (*Sandini vit. St. Matthæ* § iv.)

St. Barnabas was of a Levitical family and a native of Cyprus. His original name was Joses or Joseph: that of Barnabas, which St. Luke renders by a Greek word signifying consolation or exhortation, (*Paracletis*;) was given him by the Apostles to express, either the consolation the Church felt at possessing such a person, or his manner of preaching, which St. Chrysostome says was peculiarly soothing and attracting. The Holy Scripture says of him “that he was a good man and full of the Holy Ghost and of faith.” (*Acts* xii. 24.) He seems to have been the first who

sold his land and laid the price at the feet of the Apostles, and it was he who introduced to them St. Paul. (*Acts*. ix. 27.) After he and St. Paul had preached the Gospel during a year at Antioch, they were, by the special command of the Holy Ghost, ordained Bishops and constituted Apostles of the Gentiles. (*Acts* xiii. 2.) Having acted together for a considerable time in various places of Asia Minor and in the neighbouring islands, they at length separated from each other, in consequence of a difference of opinion, and took different routes, Divine Providence thus occasioning a wider diffusion of the Gospel. (*Acts* xv. 39.)

The Church of Milan considers St. Barnabas as its founder, and Mr. Butler seems to lean to this opinion; but Sandini thinks that this opinion rests not on any solid foundation, and that, though St. Barnabas went to Rome, he did not go to Cisalpine Gaul, but returned back into the East. He seems to have been put to death in his native country Cyprus, where, in the year 488, his body was found with the Gospel of St. Matthew, written in his own hand, on his breast. The precise time of his death is unknown, though it is certain that he was alive in 55, when St. Paul wrote his first epistle to the Corinthians.

We may safely affirm that, by the labours of these glorious men and of a great number of others, into whom they infused their spirit and on whom they imposed the hands of ordination, there was, at the close of the Apostolic age, scarcely a country in the then known world, in which the seed of divine Faith had not been scattered. Great were the efforts of Earth and Hell to destroy this seed, or at least to corrupt its genuineness and purity. But the persecutions of men only fertilized the field on which it had been thrown; and the tares of false doctrines, which the enemy had oversown in the same field, (*Matt*. xiii. 25,) fructifying incomparably less than the good grain, were never able, either to suffocate its produce, or to communicate to it their noxious qualities.

As for the number of Christians at the end of this century, we cannot make of it even an approximate calculation: but from the numerous churches which are known to have been founded during this age, we may infer that this number must have amounted to several millions. There were amongst them, as we learn from the epistles of St. Paul, some who lived not in accordance with the maxims of Jesus Christ: but these were but few, and, for the most part, were to be found among the heretics of that period. In general, a Christian signified a person adorned with every virtue; and more conversions were effected by the example of the faithful, than by the words of those who preached the Gospel.

SECOND CENTURY.

A. D. 101. Anacletus, an Athenian by birth, is appointed Pope. This Pope built a church in honour of St. Peter, which stood during all the succeeding persecutions, and was replaced by the present magnificent edifice. (*Sandini vit. Anaclet.*)

A. D. 104. Pliny the Younger consults Trajan on the subject of the Christians.

Pliny the Younger, who was a great favourite of Trajan, had been nominated by him, at the close of the last year, Governor of Pontus and Bithynia. In this province, there were so many Christians before his arrival, that, as he acknowledges in his letter to Trajan, the temples of the Gods had been nearly abandoned. He put many to death; but he was at length so much puzzled how to act, that he consulted Trajan. His letter is still extant, and may be seen amongst his epistles and in Tillemont and Fleury. Trajan returned him an answer, also still extant, in which he absurdly ordered that Christians were not to be sought after, but, if brought before his tribunal, were to be punished according to the rigour of the laws. (*See Till. Hist. Eccl. vol. ii. pag. 174, and Fleury lib. iii. cap. 3.*)

A. D. 105.—

SECOND CENTURY.

A. D. 101.—

A. D. 104. Trajan marches against the Daci. He builds a stupendous bridge over the Danube.

The Dacia of the ancients comprehended the principalities which are now called Walachia, Transylvania, and Moldavia. They lie to the north of the Danube, and are separated by that river from Servia and Bulgaria, the ancient higher and lower Moesia.

Of all the barbarians, the inhabitants of this country, called originally Getæ, were the most formidable to the Romans: for they were robust and hardy, and rushed on death, not only with indifference, but with alacrity, believing that, when they died, they only migrated to a more delightful country. Their king, at this time, was Decebalus, a famous chieftain, who united great courage with eminent skill in the art of war. As he had infringed the treaty made between him and the Romans under Domitian, Trajan resolved to march in person against him. To facilitate his expedition, he threw over the Danube a bridge, greatly celebrated by the ancients, of which some remains are said to exist at the present day near Zeverini in lower Hungary, somewhat below the ancient Vimiacum. (*See a description of this bridge in Till. Hist. des Emp. vol. 2. pag. 183.*)

A. D. 105. Trajan conquers Dacia and turns it into a Roman province.

Trajan, having passed his army over the bridge which he had constructed, entered Dacia and entirely subdued it, but not without surmounting a most fierce opposition and innumerable difficulties. Decebalus, not to fall into the hands of the victor, slew himself. Before he died, he buried deep in the bed of the river Sargetia (called at present Istriga) an immense treasure of gold and precious stones, having turned the river from its course for this purpose and afterwards brought it back again. To prevent this treasure from falling into the hands of the Romans, he caused all those to be slain who had been engaged in the work, and who were exclusively captives: but a confidant of his, called Bicilis, having been taken prisoner, disclosed the secret to Trajan; who recovered the treasure, though not so completely but that very considerable remnants, according to some authors, were found in

A. D. 106.—

A. D. 107.—1. St. Simeon, Bishop of Jerusalem, is martyred by the order of Atticus, Governor of Syria, at the age of one hundred and twenty, having governed that church forty years.

St. Simeon was the son of Cleophas, the uncle of our Lord, and consequently was his cousin-german. Nero, and after him Domitian and Trajan, had given orders for the extermination of all the race of David, in order to deprive the Jews of that pretext to revolt. It being known, therefore, that St. Simeon was of this race and moreover a Christian, he was tortured for several days and afterwards crucified. The strength and courage he shewed during his protracted martyrdom excited universal admiration. (*See Till. Hist. Eccl. vol. 2. pag. 186.*)

2. St. Ignatius, Bishop of Antioch, is condemned by Trajan to be devoured by wild beasts.

Trajan, in his expedition against the Parthians, having halted for some time at Antioch, endeavoured to draw down upon his army the protection of the Gods by severity towards the Christians, who, he knew, were their enemies. He gave orders, therefore, that St. Ignatius, the Bishop of that city and notorious for his zeal for Christianity, should be brought before him; and on his professing boldly his faith in Jesus Christ, he condemned him to be sent to Rome, and there devoured by wild beasts for the amusement of the people. He was not conveyed by the shortest route to Rome, but in a vessel which coasted the southern and western parts of Asia Minor; and thus the holy martyr had an opportunity of communicating with the various churches in those quarters.

the seventeenth century. Trajan now formed this country into a new province, called from him the Trajan province; and as it had been much depopulated during the war, he caused a great number of Romans to be transplanted into it.

Trajan conquered, together with the Daci, many other nations which Decebalus had engaged on his side; so that, the fame of this victory being spread far and wide, ambassadors came to him from various kingdoms and even from India.

Arabia Petræa was also conquered about this time by Aulus Cornelius Palma the Governor of Syria.

Trajan, after the conquest of Dacia, returned to Rome, where he had a grand triumph. He exhibited shows to the people during one hundred and three days, when ten thousand gladiators engaged in combat with each other, and ten thousand wild beasts were killed.

A. D. 106. Trajan resolves on a war with Parthia. He marches into the East.

The real cause of this famous war was Trajan's desire of glory: but his pretext was the interference of the Parthians in the affairs of Armenia, contrary, as he pretended, to the rights of the Roman emperors. He therefore marched with a great army into the East.

A. D. 107. Trajan establishes his head-quarters at Antioch. He conquers Armenia and Mesopotamia, and then returns to Rome.

Trajan, having passed over into Asia, traversed Cilicia and Syria, and on the 7th. of January this year, made his public entry into Antioch through the gate of Daphne, having an olive-crown on his head. Here he remained for a considerable time, making his preparations for the ensuing war. These being finished, he opened the campaign by invading Armenia and Mesopotamia. The former of these countries submitted to him without opposition: but several strong holds in Mesopotamia held out for some time against him. At length he subjugated the whole; and, having placed garrisons in the principal fortresses both of Armenia and Mesopotamia, in order to cover his rear when he should resolve to penetrate into the Parthian dominions, he returned to Rome, where he remained for several years.

In the interval between these conquests and the re-assumption of the Parthian war in 115, we may place some of those great works which distinguished Trajan's reign. One of these was a causeway through the Pontine Marshes in the campagna of Rome. Another was a highway through all the countries which lie between the Euxine Sea and Gaul. But the most celebrated of his works was the grand square in Rome, which bore his name. He formed this square by levelling a hill one hundred and forty four feet in height; and in the middle of it, he erected the famous Tra-

St. Ignatius arrived at Rome on the 20th. of December, the last day of the public games, and on the same day was led to the amphitheatre, where he was devoured by two fierce lions, which were let out against him.

3. About this time Papias, bishop of Hierapolis in Phrygia, writes his book concerning the Millennium.

Some authors suppose that Papias was a disciple of St. John the Evangelist; others more probably deny this and say he was a disciple of one John a priest of Antioch, and that he had never seen the apostle. He wrote a book called "The exposition of the words of our Lord," of which only a few fragments remain. Being, as Eusebius remarks, a man of weak understanding, he had misunderstood certain traditions of the Christians, and certain passages of the Apocalypse; and thus, in the above-said work, he taught, that Jesus Christ, before the general resurrection, would reign corporally on earth with the elect for one thousand years. However he by no means taught, what Cerinthus and other heretics affirmed, that the elect, during this period, would enjoy every species of sensual pleasure. His opinion, divested of the foul additions of heretics, was followed by St. Justin and many other ancient fathers, and for some time did not displease St. Augustine himself: (*Till. Hist. Eccl. les Millénaires*;) but it was never regarded by them as a dogma of faith; and, though it has long since been exploded as false and contrary to the scriptures, yet, as it was not formally condemned in the first ages of the church, the fathers, who held it, have always been considered orthodox.

Millenarianism, in a still more modified form, and taken for a belief that, after the downfall of Antichrist, the Church will enjoy for a long time a state of triumph and prosperity, is held by a great many Catholics of the present day, and is insinuated by Pastori in his exposition of the Apocalypse. Perhaps this was the very doctrine originally taught by St. John, which occasioned in Papias his fabulous notion.

jan column, as well to serve for his tomb, as to shew by its height the elevation of the places, which had been cut away to form the square.

Another great work of this emperor, was what was called the Trajan Port. There was before this time no convenient place for shipping on the coast of Etruria. At a town therefore, called Centumcellæ, where the emperors had a pleasant summer residence, he ordered a formal harbour to be constructed; and he gave it his own name. It continued however to be more generally called by its ancient name; and under this name it is well known in the ecclesiastical history of Arianism, from the evils caused by its Arian bishop Epictetus, in the time of the emperor Constantius. This port, at present, bears the name of Civita Vecchia, and is in the territories of the Roman Pontiff, being the principal station of his navy, and the inlet, on the western coast of Italy, of the foreign commerce of his subjects.

Trajan's civil administration was, with the exception of his cruel and unjust treatment of the Christians, wise and highly beneficial to the state. He admitted children under eleven years of age, hitherto excluded from the customary distribution of provisions, to an equal right, in this particular, with adults, and gave orders that they should be provided for in every part of Italy. He imitated Nerva in not allowing in the courts of law the accusation of high treason;—a species of accusation which was the terror of the Romans, and had occasioned the death of innumerable innocent persons. He banished informers from Rome as so many criminals, and shut them up in desert islands, where so many innocent persons had perished through their calumnies. He sold or gave away a great quantity of lands, and a great number of palaces, and precious articles, which former emperors had bestowed on their slaves, or had amassed for their private use and vanity. He forbade any mention to be made of him in the theatres which had so often resounded with the praises of wicked tyrants. He spread plenty in every direction, by putting an end to the vexatious conduct of governors, which had so impoverished the provinces, as to prevent them from furnishing supplies to Italy. This province was now so abundantly provided, that large supplies were sent from it to Egypt, where the usual inundations of the Nile had failed; and that Rome might in future be secure as to this particular, he established a company of takers. In a word such was his conduct, that he merited and obtained from the senate the glorious title of *Optimus*;—a title, which he valued more than any which he had acquired by his victories. (*Tibb. Hist. des Emps. vol. 2. page 163, &c.*)

A. D. 110.—1. St. Anacleetus, pope, dies on the third of the Ides of July, (13th.) having presided over the Church nine years, three months, and ten days.

We have not authentic proof that this pope died a violent death; but as he suffered greatly in those difficult times, he is ranked among the martyrs in the ancient martyrologies.

2. St. Evaristus, a native of Bethlehem, is consecrated pope.

In the ancient Roman Pontifical, it is said that this pope assigned Titles or Churches to priests in Rome, and ordained that, when a bishop preached, seven deacons should be present. By Titles in the ancient church language, were understood places dedicated to the divine service, which were so called, because a cross was always erected on the spot where a church was to be built; though in Rome only the principal churches, and such as were administered by cardinal priests, had the appellation of Title. Seven deacons were ordered to attend a bishop when he preached; either, as some authors say, to be witnesses of his orthodoxy, in case he were maliciously accused of error, or as others affirm, to learn the true manner of announcing the truths of the Gospel. It is affirmed by some authors that this pope was the first who brought into use the solemn consecration of churches: but, according to cardinal Bona, it is much more certain that, from the very beginning of Christianity, no church was ever erected without religious ceremonies. (*See Sandini's notes on th's pope.*)

A. D. 115.—1. The Church is cruelly persecuted in Trajan's reign.

It does not appear that Trajan issued any new edict against the Christians: but joining to a corrupt heart great superstition, he seems to have willingly allowed the standing law of the empire against all new religions not authorised by the Senate, to be carried into execution; for it is certain that great numbers suffered death for the faith during his reign. Hence this is called by Eusebius and most ecclesiastical historians the third general persecution. Though this persecution raged in a particular manner from the time of Trajan's visit to Antioch in 107, yet Pliny's letter to him evidently shews that it existed long before. The acts of most of the martyrs who suffered in this persecution, are supposed to have been burnt in the reign of Dioclesian.

2. The heresy of the Elcesaites.

The heretics, who are commonly called Elcesaites, bore also the name of Osseniens, Sampseans, and Ampsenians. They are generally referred to the reign of Trajan, because Elxai, from whom they derived their denomination, lived at that time.

The system of these heretics was a compound of Judaism, their first origin, of Christianity, and of Paganism; so that they were neither Christians, Jews, nor Pagans. They were spread in the coun-

A. D. 110. Trajan makes a road from Beneventum to Brundisium.

Beneventum was one of the most ancient cities of Italy, having been founded by Diomedes after the Trojan war. It lay in the country of the Hirpini, a part of ancient Samnium, and was about twenty miles east of Capua, and about one hundred and thirty south-east of Rome. At present it is called Benevento, and belongs to the kingdom of Naples.

Brundisium was also founded by Diomedes, or, according to Strabo, by Theseus, with a Cretan colony. The Romans generally embarked at this city for Greece. It was situated towards the south-eastern extremity of Italy, in the province of Calabria, and on the Adriatic Gulf. It was famous for its harbour, which was capacious, and well sheltered and protected. Its present name is Brindisi, and it is in the Neapolitan dominions, about two hundred and forty miles east of Naples, and about three hundred south-east of Rome.

Trajan this year made a road, at his private expense, between these cities, or probably only repaired that part of the famous Apian road, which lay between Brundisium and Beneventum: for this road, which led from Brundisium to Rome, went that way.

This year also the famous Pantheon of Rome, built by Agrippa in the reign of Augustus, was struck by lightning and partly destroyed.

A. D. 115.—1. The Parthian empire is conquered by Trajan.

Trajan, having left Rome this year, put himself again at the head of his eastern army. Early in the spring, he marched from Armenia against Cosrhoes, the Parthian King, who was encamped on the eastern bank of the Tigris. Over this river he threw a bridge of boats, notwithstanding the opposition of the enemy, and transported his whole army to the other side. Cosrhoes fled at his approach and left him in possession of Adiabene, Assyria, Babylonia, and in a word, of the whole country. Trajan took possession of Ctesiphon, where he captured the daughter of Cosrhoes and the royal throne of the Parthian kings, which was of gold. He afterwards visited the ruins of Babylon, and performed religious ceremonies in the house, or ruins of the house, where Alexander the Great had expired. Winter coming on, he returned to Antioch, and there narrowly escaped death in an earthquake, one of the most remarkable on record, which happened on the 23rd. of December and nearly destroyed that city.

Trajan, during his abode in the East, undertook to join the rivers Euphrates and Tigris by a canal, called in the Persian language Naar-Malca, the river of the kings, at a place a little above Ctesiphon, where these rivers are at their smallest distance: but, though he advanced much in this mighty work, Dion says he did not complete it. (*See Till. vol. 2. page 199.*) Of this canal

tries of Palestine which lie beyond the Jordan and the Dead Sea, where remnants of them were to be found as late as the fourth century. They at that time bore the name of Sampseans, which in Hebrew signifies the adorers of the sun; and it was believed that this sect first began in those countries, being an extension of one of the seven sects, which existed among the Jews before the time of Christianity.

They were much attached to the Jewish observances of the sabbath, circumcision, and the minor ceremonies of the law: but they rejected with horror every kind of sacrifice, as also fire and the practices of slaying and eating animals. They hated chastity and continency, and obliged their disciples to marry. The Messiah was according to them of a human form though invisible, thirty leagues in height, and proportionably gigantic in all his limbs: but whether or not they identified their Messiah with Jesus Christ is uncertain. They were much given to judiciary astrology, magic, and the invocation of demons. They held it as a maxim that, provided a person preserved the faith in his heart, he might without sin renounce it by words, when convenient, nay, even exteriorly adore idols and partake of the sacrifices of the pagans. This they called a feat of cleverness.

This their detestable hypocrisy was derived, together with the name of Elcesaites, from a false prophet called Elxai, who lived under Trajan, a Jew by origin, without however observing the Jewish law. He was considered by his followers as a power recently revealed; and those of his race were so far venerated by them, that they adored them and were ready to die for them. So late as the reign of Valens, there were two sisters of this blessed race, as they called it, named Martha and Marthana, considered by the sect as goddesses and treated in all things accordingly.

A. D. 116.—

A. D. 117.—1. The heresy of Basilides.

Basilides was an Egyptian philosopher, a disciple of Menander, and a teacher at Alexandria about the commencement of the second century. He broached his heresy at the beginning of Adrian's reign.

This heresiarch, in common with all the heretics who bore the Gnostic name, thought that the doctrines of the Catholic Church

particular mention is made by Gibbon, in his account of the expedition of Julian the Apostate.

2. During the absence of Trajan in the East, the Jews make another grand effort to assert their independence.

This rebellion began first in Cyrene, a Roman province on the western coast of Africa, not far from Egypt. Thence the flames extended to Egypt, and next to the island of Cyprus. The Jews laid waste these countries, but particularly Cyprus, with ungovernable fury, sparing neither age nor sex, and slaughtering, it is calculated, more than 200 000 persons. But all this only proved to be further means in the hands of Providence to punish them for the crucifixion of their Messiah; for they were overcome in every direction, and their savage cruelties were retaliated tenfold on their own heads.

A. D. 116. Trajan visits the ocean, and conquers Arabia Felix.

Trajan lamented that his advanced age prevented him from extending his conquests to the Indies, as Alexander had done: but he followed the Tigris to the Persian Gulf, and received the submission of all the places in that direction. He then crossed the great desert, and entered Arabia Felix, which he also subjected to his power. But most of these conquests were rather nominal than real; for he no sooner withdrew, than insurrections appeared on every side.

A. D. 117.—1. Trajan dies.

The town of Atræ in Mesopotamia having revolted from the Romans, Trajan laid siege to it, but was obliged to retire. Soon afterwards he was taken ill; and attempting to return to Rome could travel no farther than Selinus or Selinis in Cilicia, where he died of a bloody flux, in the sixty first year of his age, and nineteenth of his reign. His ashes were conveyed in a golden urn to

were insufficient to explain satisfactorily the origin of the world, and the existence of evil. He pretended to give the solution of these difficulties in the fantastical system which he constructed from the principles of Pythagoras, those of Simon Magus, the dogmas of Christianity, and the tenets of Judaism.

He taught the existence of an Unbegotten, Supreme Principle: this Principle begot Intelligence: Intelligence produced the Word: the Word produced Prudence: Prudence generated Wisdom and Power: Wisdom and Power, the Virtues, Principalities, and Angels. These Angels constructed for their residence the highest heavens, and generated a second order of Angels, who in their turn produced a second heaven and a third order of Angels. He protracted this series of generations and productions, till he had established three hundred and sixty five orders of Angels and as many distinct heavens.

The Angels, who occupy the lowest heaven, created the world, dividing among themselves the dominion over it. The chief of these Angels was the God of the Jews, against whose ambition all the rest formed a league, and arrayed all the Gentiles against the Jewish race. To deliver mankind, groaning under the tyranny of these domineering spirits, the Supreme Principle sent down his First-born, Intelligence, or Jesus Christ.

He adopted the errors of Cerinthus with regard to the incarnation, asserting that Christ became incarnate and suffered death, only in appearance. Christ in his passion exchanged figures with Simon of Cyrene, who therefore was the person crucified by the Jews, Christ attending as spectator in an invisible form, and deriding their impotent malice.

Basilides condemned martyrdom, saying that the martyrs, in dying for the crucified, died for Simon of Cyrene and not for Christ.

Adopting the Platonic view of the transmigration of souls, he taught that the souls of men had sinned in another world, and, in this, are going through a course of purification and punishment.

He had the audacity to compose a new Gospel, and to publish it under his own name.

Basilides was a proficient in the art of magic: and his adherents were accustomed to the use of enchantments, and magical signs.

This heresy still existed in the time of St. Epiphanius. The later Basilidians were disgraced by a dreadful depravity of morals, the natural consequence of the proud sentiments they entertained on the superiority of their sect over the rest of mankind.

A. D. 118. Persecution under Adrian.

The Christian Church suffered so much under Adrian, that some authors have considered this the fourth general persecution, though most others give it not this name. Adrian's hatred of Christianity arose in a great measure from his superstition, which was so great, that it turned him into ridicule with the Pagans themselves. He

Rome, where they were received in a triumphal car, in which also was his image, and deposited in Trajan's column.

Under this emperor flourished Frontinus, Tacitus, and Pliny the Younger. The first of these was the author of a book on stratagems and some other works, which have come down to us. Pliny mentions several other authors: but the works of these have perished.

2. Publius Ælius Adrian succeeds in the empire.

It is generally supposed that Adrian succeeded to the empire by virtue of his adoption by Trajan, who was his relative, and had no issue. But Tillemont brings authorities, which throw a considerable doubt on this story of adoption, and incline us to believe that it was contrived, and circulated amongst the people, by Plotina Trajan's widow. (*Till. Hist. des Emps. vol. 2. page 206.*)

Adrian was born according to some authors at Rome, according to others at Italica (now Alcalá del Rey) in Spain, the birth place of Trajan. He was highly accomplished in human sciences, and composed elegantly both in verse and prose. He had also many great moral virtues, which however, like those of Trajan, were accompanied with gross vices. He was particularly addicted to unnatural crimes. Antinous, a youth of Bithynia, was the favorite object of his detestable passion; and when he had been accidentally drowned in the Nile, or, as some ancient authors say, had voluntarily sacrificed himself to gratify Adrian, who wanted a human victim in his magical operations, Adrian, who was then in Egypt, being inconsolable for his loss, built a city named from him, and ordered temples to be erected to his honour, with priests, oracles, and prophets. (*Till. Hist. des Emps. vol. 2. page 246.*)

A. D. 118.—1. Adrian marches against the Sarmatians, Roxolans, and other northern barbarians.

The only military expedition, in which Adrian was personally engaged, was against the barbarians who inhabited European Sarmatia, an extensive country, which comprehended the modern kingdoms of Russia, Poland, Lithuania, and little Tartary. These

caused himself to be initiated into all the pagan mysteries, and was addicted to magic of the most criminal kind: and as he knew how opposed the Christians were to these practices, and what efforts they were making on all sides to abolish them, he not only connived at the violence exercised in their regard by the populace and many provincial governors, but himself acted against them on a great number of occasions. Hence we have the names of more Christians who suffered death for the faith under his reign, than under that of Trajan.

But his conduct on this point was not uniform. After the apologies of Quadratus and Aristides in 124, and in consequence of the representations of some humane provincial governors, he softened down considerably. It is even said by Lampridius in his life of Alexander Severus, that he had the intention of ranking Jesus Christ among the gods; and the same author adds, that in the progress he made afterwards through Asia, he built in many cities temples in which there were no statues. These temples bore the name of *Adrianites*: and some of them were afterwards converted into Christian Churches. But Adrian's superstition again acquired its ascendancy over him, towards the end of his reign, and again excited him to cruelty against the Christians. (*Till. Hist. Eccl. vol. 2. page 224.*)

2. Celsus, an Epicurean philosopher, writes against the Christians.

One of the most learned, artful, and bitter enemies Christianity had in its infancy, was Celsus, an Epicurean philosopher, who flourished under Adrian. He wrote a book, called "*Sermo veri*," in which he attacked both Christianity and Judaism by every subtle argument, and sophism, which an acute mind, and a considerable knowledge of his subject, could furnish. This work, which has long since been lost, was afterwards refuted by Origen, in his famous book still extant against Celsus, which contains copious extracts from Celsus's performance. (*Baron. Ann. 132. near the end, and Till. Hist. Eccl. vol. 3. pag. 575.*)

A. D. 119.—1. Pope St. Evaristus dies on the 7th. of the calends of November (Oct. 26.)

Though it be not certain that he was put to death for the faith, yet, on account of his sufferings in the cause of religion, he is styled a martyr in the martyrologies.

2. St. Alexander I. is appointed pope.

Of this pope it is said in the ancient pontifical, that he introduced the custom of blessing water with salt, to be sprinkled in the houses of the faithful. But Baronius observes, that Alexander only confirmed what had been delivered down by Apostolical tradition.

barbarous nations, lying on the frontiers of the empire, perpetually molested Illyricum, Pannonia, and Mæsia, and had attacked these provinces at the beginning of Adrian's reign in such force, that he resolved to march against them in person. He drove them back to their haunts, as might be expected; and to keep them quiet for the future, he secretly sent presents to their kings,—a practice followed by many of the emperors, but which ultimately proved fatal to the empire. Adrian boasted on this occasion that he had done more by secret manœuvres, than he could have effected by force of arms.

2. Adrian abandons many of the conquests of Trajan. He breaks down the bridge over the Danube.

Augustus Cæsar had recommended to his successors, by no means to extend the limits of the Empire, but to confine their attention to the security of the vast dominions which already belonged to it: for he was fully sensible, how unwieldy the empire had become, even in its present condition, and how impossible it would be to maintain it in any proper discipline and order, should it become greater. Adrian resolved to follow this wise advice, which the military disposition of Trajan had disregarded; and, therefore, at the very commencement of his reign, he ceded to the Parthians almost all the territories which Trajan had conquered from them, confining the Roman dominions in that quarter within their ancient boundary, the Euphrates. He also ordered the bridge, thrown over the Danube by Trajan, to be broken down; and thus equivalently abandoned Dacia, though now inhabited partly by a Roman colony.

Perhaps Adrian, in this conduct, was not actuated entirely by the motive of policy, but in part, by a secret ill-will he had always borne to Trajan, who on his side never loved Adrian.

A. D. 120. The heresy of Saturninus.

Saturninus resided at Antioch, where he formed and taught his heretical system about the time that Basilides dogmatized in Egypt.

In his system, there existed from all eternity one supreme God, nameless and entirely unknown, who created the Angels and the other celestial powers. Seven of these Angels formed this visible universe, which they divided among themselves, and ruled. God having exhibited to their view a splendid image of himself, they assembled together, and in imitation of it, made man, who however lay without animation prostrate on the earth, till God, compassionating his own image, infused into him a spark of life. This spark, which is the soul, is destined to return, after the dissolution of the body, to God its first principle:—a privilege however by no means universal: for it was with him a leading principle that the Angels created two kinds of men, one good by nature, the other naturally bad, and that only the former were destined for salvation. As for the body, he condemned it to perish, absolutely denying the resurrection of the flesh.

He taught that these Angels were authors of part of the prophecies of the Old Testament, but that the other prophecies had been dictated by Satan the enemy of the creating Angels and particularly of the God of the Jews, who, according to him, was also an Angel and one of the seven who created the world.

The God of the Jews and his six associates having revolted against the supreme God, the latter sent on earth Christ his son to subdue the rebellious Angels, to save such men as were good, and to destroy the wicked, with the demons their associates. This Saviour however was neither born nor did he suffer in reality, having taken only the appearance of man. Saturninus was the first, according to Theodoret, who taught that marriage and generation came from Satan. (*Till. Hist. Eccl. vol. 2. page 217.*)

A. D. 124. St. Quadratus, bishop of Athens, (3rd. from St. Dionysius the Areopagite) presents to Adrian an apology for the Christians.

Quadratus was a disciple of the Apostles; and according to some authors, was the Angel of Philadelphia, to whom St. John was commanded by Christ to deliver the message recorded in the Apocalypse. (c. iii. v. 7.) He was a man eminently skilled in divine and human literature, and was filled with the spirit of God. His apology, which he presented in person, made such an impression on Adrian, that he suspended for a time the persecution.

This was the first apology published by the Christians. All that now remains of it is a fragment preserved by Eusebius, in which he says that some who had been cured, and some who had been raised from the dead by Jesus Christ, were alive in his time.

Aristides also, an Athenian philosopher, presented an apology for the Christians to Adrian: but this work has perished.

A. D. 120. Adrian goes on a progress through the empire.—He visits Britain.

None of the Roman emperors ever travelled so much as Adrian. In order to witness the real state of the empire, he resolved to visit every part of it in person. He spent, therefore, nearly the whole of his reign in travels; and all the Roman provinces, in Europe, Asia, and Africa, were successively honoured by his presence. His first expedition was to Gaul; where he solaced all those whom he judged to stand in need of his assistance. He also went as far as Germany, where lay the principal forces of the empire, and applied himself particularly to establish military discipline among the soldiers.

From Gaul he passed over into Britain; where he corrected many abuses which had crept in amongst the soldiers. At this time the greater part of the island obeyed the Romans; but the northern tribes had regained their ancient liberty. To separate such parts of the island as were subject to the Romans from these more northern barbarians, he caused to be drawn across the island a ditch and rampart, from the Solway Frith on the western, to the mouth of the Tyne, on the eastern coast. This mighty fortification measured in length more than sixty of our miles; and strong bodies of troops were stationed at short intervals in the whole extent of the line.

Adrian this year, according to Eusebius, reestablished, by magnificent presents, the Bithynian cities of Nice and Nicomedia, which had been overturned by an earthquake. St. Jerome adds that the same earthquake ruined many other cities in that neighbourhood, on which Adrian bestowed part of his treasures, meriting by such liberalities, worthy of a prince, the title of restorer of Bithynia and particularly of Nicomedia.

A. D. 124. Adrian in his progress through the empire passes the winter at Athens.—He returns to Rome.

Adrian, having visited, in 121 and 122, Spain, Mauritania, and several provinces in the East, returned to Rome through Athens, where he stayed only a short time. Resuming his travels, he visited Cappadocia and almost all the provinces of Asia Minor; and going a second time to Athens this year, he there spent the winter. As curiosity was one of the leading features in his character, he caused himself to be initiated into the mysteries of Ceres and Proserpine, and into all the other mysteries of those countries. He ingratiated himself into the good will of the Athenians by making them magnificent presents. From Athens he returned to Rome.

The Christians turned to advantage the comparative tranquillity, which took place at this time: for Eusebius says, that it was under Adrian particularly, that the doctrine of truth shone with brilliancy to the eyes of the world. (*Till. Hist. Eccl. vol. 2. page 232.*)

A. D. 130.—1. Pope Alexander I. is put to death for the faith, on the Nones of May. (7th.)

2. St. Sixtus I. succeeds in the pontifical chair.

The pontifical book asserts, that this pope ordained that the sacred vessels should be touched by those only who were ministers of religion; and that, when a bishop, who had been summoned to Rome, returned to his diocese, he should not be received till he had presented letters of friendship from the Holy See; (*litteras Formatas.*) As frequent mention is made of these *litteræ Formatæ*, *Formed* letters, in ecclesiastical history, an account of them may not be improper in this place.

Baronius traces the origin of the *litteræ Formatæ* to an ancient custom amongst the Romans, of giving to persons who travelled a certain badge called “Tessera,” which, being presented, ensured hospitality amongst such as were friends of the person who gave it: so that any failure in hospitality in this case was considered a breach of friendship. Tertullian gives to these badges the name of “Contesseratio”. These badges were very common among the primitive Christians and, for some time, consisted in certain signs and not in any writing: but as heretics easily forged these signs, and thus palmed themselves on the hospitality of the Catholics, the custom of giving these badges or *Tesseras* was discontinued; and letters called *Formatæ* were substituted, attesting the orthodoxy of the persons who presented them and their right to the hospitality of the faithful. (*Baron. an. 75. xv. 142. vii.*)

But this title of *Formatæ* was afterwards confined to such commendatory letters, as bishops gave to clergymen and sometimes to laics who travelled from home. They were testimonials that their bearers were in communion with the bishops who gave them; and when they were granted by popes, they showed that the bearers were in communion with the universal church. These letters were also called *Canonicæ*, *Communicatoriæ*, *Ecclesiasticæ*, and *Pacificæ*.

A. D. 131. The heresy of Carpocrates and his son Epiphanes.

Carpocrates was an Alexandrian by birth, and during the reign of Adrian, invented a system of heresy, than which it is impossible to conceive any thing more infamous and immoral.

This heresiarch, following the principles of Plato, taught that the souls of men were united to bodies, as a punishment for their having forgotten God in a former state of existence. Degraded from their primeval dignity, they were sent down into the world

A. D. 130. Adrian's travels.—He builds a magnificent temple at Rome, and puts to death the architect Appollodorus for venturing to criticise the work.

When Adrian, who could not stay long in any particular place, had remained some time in Rome in 125, he went to Africa, and did much good in all the provinces in those quarters. From Africa he again returned to Rome, and then visited for the last time the eastern countries.

About this time, he ordered to be built, according to a plan drawn up by himself, a grand temple in Rome, dedicated to the Fortune of Rome and to Venus, and placed their statues in it. After the temple was finished, he sent the plan to Apollodorus of Damascus, a famous architect, who had constructed Trajan's bridge over the Danube and many other works, sarcastically enquiring of him what he thought of it, and whether nothing great could be effected except by his skill. This insulting message arose from an old grudge Adrian bore this architect, because, in Trajan's time, Apollodorus had rebuffed him on a certain occasion, when he censured one of his performances, telling him that he was not qualified to judge on matters of this description. Apollodorus, in answer to this query, frankly told him that the temple was too low, and that the statues were too large for the building. "If, said he, the two goddesses should have a mind to rise and go out, it will not be in their power to do so." This liberty cost the poor architect his life: for Adrian, stung to the quick at being reminded of a defect which was now irremediable, first banished him, and afterwards ordered him to be put to death. (*Till. Hist. des Emps. vol. 2. page 242.*)

A. D. 131. Adrian visits Judea and changes the name of Jerusalem.—He goes to Egypt.—The Alexandrian museum and library.

Adrian, continuing his progress, travelled this year through Judea, where to punish the Jews, who had lately caused such disturbances in the empire, and the more effectually to keep them down in future, he changed the name of Jerusalem into that of *Ælia Capitolina*, and ordered that a colony of Romans should

of matter; where they were subjected to the tyranny of angels, the creators of the material universe.

Jesus Christ was only a man, the son of Mary and Joseph, conceived and born in the usual manner: but, his soul not having entirely forgotten God like the souls of others, he was enabled more easily to rise from the ignorance in which mankind were involved. By his endeavours to ascend to the knowledge of God, he obtained a divine force, which empowered him to resist the angels and to reascend to heaven in despite of all their efforts.

God communicates the same force to all who imitate Jesus Christ, and who, discerning their own dignity, know that they are spirits, infinitely superior to matter. The happy men, who are in possession of this knowledge, are raised by it above all the laws of this world, physical and moral.

Conformably to this system, the Carpocratians, denying any real distinction between good and evil actions, broke through all the restraints of morality, and approved and practised every species of infamy. Distorting to their impious sense these words of our Saviour, *Thou shalt not go out from thence till thou pay the last farthing*, (*Matt. v. 26.*) they taught that the accomplishment of all the works of the flesh was a debt due to the creating angels, which must be rigorously paid before the soul can regain her liberty and return to heaven. The soul, which fails in the discharge of this obligation, is punished by successive transmigrations into other bodies till the whole debt is discharged.

In common with all those sects which attributed the creation and government of the world to spirits subject to human weaknesses and passions, they were addicted to enchantments and all the abominations of magic.

Epiphanes, the son of Carpocrates, who amplified and vindicated the system of his father, taught that a community of all things among mankind was a law of nature, and condemned all human laws as inversions of right order.

Epiphanes died at the age of seventeen, and was revered as a god by the inhabitants of Same a city in Cephallenia.

A. D. 134.—

settle there. On the site of Solomon's temple, he ordered one to be built in honour of Jupiter Capitolinus. From Judea he went to Egypt, and there remained several months examining its various curiosities.

In one of the districts of Alexandria, called the Bruchium, stood the royal palace and, adjoining to it, the museum, which, together with the palace, occupied a fourth or even a third part of the city. The museum received that name from being destined to the cultivation of the muses or sciences. Here were lodged and divided into various classes men eminent for their skill in the sciences, and philosophers of all the various sects. They were maintained at the public expense, and had over them a superior, appointed by the emperor, who was styled their Pontiff. Adrian visited this famous establishment, proposed questions to its inmates, and answered questions proposed to him by them.

He also examined the famous Alexandrian library. This collection of books, the most ample that was ever formed by the ancients, was at first placed in the museum; but, when it came to contain 400,000 volumes, another library was erected, by way of supplement to it, within the Serapium or temple of Serapis, and was on that account called the daughter of the former. In this library 300,000 volumes were in process of time deposited; and thus both together contained 700,000 volumes. In the war carried on by Julius Cæsar against this city, the library in the Bruchium was reduced to ashes. The library in the Serapium, however, still remained, and was increased by 200,000 volumes, which Mark Antony gave to Cleopatra. This increase and other books added from time to time rendered the new library more numerous than the former double one; and though it was afterwards frequently plundered, yet it was again and again repaired and filled with the same number of books.

But what rendered the visit of Adrian to Egypt particularly famous was the affair of Antinous mentioned by us under the date of 117.

A. D. 114. The Jews make a grand final effort to assert their independence.

The insults Adrian had offered to the Jews by profaning their city, had made a deep impression on them, and had determined them to renew hostilities against the Romans as soon as an opportunity should occur. They began, therefore, to prepare secretly for war during Adrian's visit to Egypt, but did not venture to come to an open rupture whilst he was so near. But when that prince had left Egypt and was at a considerable distance from Judea in his progress through the East, they openly revolted. A most dreadful war now ensued, which gave infinite trouble to the Romans. The leader of the Jews was a notorious robber who

A. D. 135.—1. Aquila translates the Holy Scriptures.

Aquila of Sinope, or the Pontic, so called because he was a native of Sinope in Pontus, was originally a Gentile and an astrologer. Having embraced Christianity, but refusing afterwards to abandon his astrological creed and practices, he was excommunicated by the bishop of Jerusalem. In revenge for this treatment he became a Jew, was circumcised, and attained the rank of a Rabbin. He acquired a perfect knowledge of the Hebrew tongue, and translated into Greek the Holy Scriptures, as a substitution for the Septuagint. We have only some fragments of this translation: but these suffice to shew that his principal aim was to weaken such passages in the Holy Scriptures as favour Christianity, by distorting them as far as possible from their proper meaning. However it still contained, as St. Jerome observes, abundant passages sufficient to open the eyes of those who did not, like the Jews, wilfully shut them to the truths of Christianity. The fragments of this work also shew, that the Bible, as it exists at present, punctuated by the Rabbins, differs in many instances from that which was used both by Aquila and the Septuagint.

2. Martyrdom of St. Symphorosa and her seven sons.

Adrian, in dedicating his palace at Tibur with the usual pagan ceremonies, was told by the demons, whom he consulted on this occasion, that their usual oracles could not be delivered, except the widow Symphorosa and her seven sons were compelled to sacrifice. This lady was the widow of St. Getulius, who with his brother Amantius had been put to death for the faith by Adrian some time before; and she lived with her seven sons on a plentiful estate at Tivoli. Being summoned with her sons before Adrian, and all boldly refusing to sacrifice, they were put to death by his orders. (*See Butler 13th. of July.*)

A. D. 136. Valentine begins to dogmatize about this time.

This Heresiarch first preached the Catholic faith in Egypt, of which country he is supposed to have been a native, and afterwards in Rome. It was in Cyprus that he first began to disseminate his impious tenets, having abandoned the Catholic Church in revenge for being repulsed in his pretensions to a bishopric.

His wild and incoherent system had more numerous adherents than any of the other Gnostic heresies: for from it sprung the Sethites, Cainites, Ophites, and many other sects scarcely worthy of mention.

To give a full account of this system would carry us farther than the nature of this work will allow. We shall therefore content ourselves with giving a general idea of it.

changed his name Barcozebas, *son of the liar*, into that of Barcoquebas, *son of the star*; and he gave himself out as the Messiah, the Star of Jacob promised through Balaam.

A. D. 135.—1. Adrian returns to Rome,—falls sick,—adopts Lucius Verus.

Adrian this year put an end to his travels and returned to Rome by the way of Athens. This city had always been dear to him; and he embellished it by so many magnificent edifices, that he seemed to have made it a new city. Soon after his arrival at Rome he fell sick of a general languor, accompanied with a defluxion from the nose, a complaint he had long suffered, but which was now much encreased. This sickness, which lasted during the remainder of his life, was attributed to the custom he had of always going bare-headed, whatever might be the quality of the weather. As he had no children, he adopted Lucius Verus, though much against the public opinion: for this nobleman, though virtuous, was sickly and appeared not to have the qualities necessary in an emperor.

. 2. Adrian retires to Tibur. (Tivoli.)

Adrian after the adoption of Verus retired to Tibur, about twelve miles north-east of Rome, and there yielded himself up to a life of ease and luxury, by which he increased instead of diminishing his indisposition. In this place he had built a magnificent palace, and had embellished it with a vast number of statues, paintings and other rarities, which he had collected in his travels.

During his abode at Tivoli, soured by his pains, he gave way to his natural cruelty, which he had hitherto restrained from motives of policy, and put to death many illustrious persons; by which conduct he rendered himself odious to the senate and people.

A. D. 136. Conclusion of the Jewish war.

Tinius Rufus, governor of Judea, had made considerable efforts to put down the insurrection in its commencement, and had massacred vast numbers of Jews without sparing age or sex. But the evil increased to such a degree that it seemed to shake the whole empire, so that Adrian found it necessary to send a numerous army to Judea and to employ in the war the greatest captains of that age. Julius Severus was appointed general in chief, having been recalled for that purpose from Britain, where he was governor. Such was the number of the Jews, such their desperate enthusiasm, that Severus did not think it prudent to risk a general engagement: but he at length ruined them by falling on detached parties and by cutting off their provisions. The last important

Valentine imagined thirty Æons, or gods, so called by an allusion to the word *ævum* or age so often mentioned in scripture, who constituted what he called the Pleroma or total plenitude of the God-head. The Principle or Origin of the Pleroma was *Bythos*, the abyss, to whom Valentine assigned as wife *Sige*, silence, or *Charis*, grace, called otherwise *Ennoia*, perception: these two primary Æons, after ages of inactivity, produced two other Æons, viz, *Nous*, understanding, and his sister *Aletheia*, verity. This is the first quaternity of the Æons. He taught that this *Nous* was the only son of *Bythos*, and that he alone, of all the Æons, was fully acquainted with his father *Bythos*. From *Nous* and *Aletheia* two other Æons proceeded, viz. *Logos*, word, and *Zoe*, life, and these two produced *Anthropos*, man, and *Ecclesia*, church. This is the second quaternity of the Æons, which, added to the foregoing, form the Valentinian *Ogdoas* or number of eight principal gods, to which he added twenty two Æons, produced in the following manner. From Word and Life, besides the preceding offspring, sprung ten other Æons, and from Man and Church twelve others; which, together with the preceding ones, complete the Pleroma.

The production of the devil and the world he attributed to the *Demiourgos*, the son of *Enthymesis* in Hebrew *Hachamoth*, and of an animated substance.

According to Valentine, Jesus Christ the Saviour was the effect of the combined operation of the whole Pleroma, each Æon contributing to his formation with whatever he had most perfect. He acknowledged in Jesus Christ a body; but said, that it passed through Mary as through a channel, receiving nothing from her, and that this body was immaterial and had only an appearance to the eyes of mortals.

He denied the resurrection of the flesh, and taught that there were three kinds of men, terrestrial, animal, and spiritual. The terrestrial he referred to Cain, the animal to Abel, the spiritual to Seth, as the three fountains of the human race. The terrestrial were absolutely incapable of salvation: the animal, who were the Catholics, might be saved by common faith and good works; but the spiritual or Gnostics could not fail of obtaining salvation. These therefore might commit the most abominable actions with impunity, and join the Pagans in their worship and festivities. (*Nat. Alex. Till. Fleury.*)

place, which fell into the hands of the Romans, was Bether, near Jerusalem, in which great numbers of the Jews had shut themselves up and had sustained a long siege. The war continued some time after the fall of this place, but was at length brought to a conclusion by the entire ruin of the Jews.

Fifty strong holds and nine hundred and eighty five towns were laid in ruins, and five hundred and eighty thousand men were killed in different encounters, to say nothing of those who perished by famine, sickness, and fire in incredible numbers. The loss of the Romans, also, in this long and difficult war was very severe.

The Jews, who survived this second ruin of their nation, were sold in crowds at a celebrated fair, called Terrebinth; and such as could not be disposed of at this place were sent to Gaza and exposed for sale at another fair, named in the Alexandrian chronicle the "fair of Adrian." Those, who remained unsold in Palestine, were transported to Egypt; where most of them perished by shipwreck or famine, or were massacred by the pagans; so that Judea was almost depopulated and turned into a desert.

As for Jerusalem, it stood another siege during this war, and being again taken, was totally destroyed. The tradition of the Jews is, that a Roman general, called Turannus Rufus, caused the plough-share to be passed over the place where the Temple had stood. This circumstance was considered the height of ignominy and the mark of final desolation: for the Roman laws forbade any building to be erected, without an express decree of the senate, on those places where this ceremony had been performed. St. Jerome says that this event took place in the month of August.

A new city was built by Adrian under the same name of *Ælia Capitolina*, which he had previously given to the old one. It stood, partly on the site of the old city, and partly more to the west on mount Gion, as is its present situation. This city was peopled entirely by a new Roman colony; the former one, ordered by Adrian, either not having as yet taken possession, or having been destroyed by the Jews.

Adrian, by an edict affixed in public places, forbade all Jews, under pain of death, to enter this city, or to be in any place from which it could be seen.

Tertullian and St. Jerome extend the aforesaid prohibition to all Judea; and the Jews themselves seem to be of the same opinion, when they speak of the fast, instituted by their nation on account of the decree which forbade to their forefathers an entrance into Judea. This fast is put down in their calendar on the ninth of their fifth month, which they call *Ab*, and which corresponds in part to our August. However this total exclusion from Judea must not be taken in a strict sense: for there is proof in history that some Jews, not very long after this time, were found in Palestine. The Jews never reared their heads after this rebellion; or, if occasionally

A. D. 138. Mark, the first bishop of Jerusalem from amongst the Gentiles, succeeds Juda, the last bishop from amongst the Jewish converts.—Adrian orders the profanation of the sacred places.

The church of Jerusalem, down to the last and total destruction of the city under Adrian in 136, had been composed almost entirely of Jewish converts; and all its bishops had been of the same race. Eusebius gives us a catalogue of fifteen bishops of this description, who had successively governed this church from the commencement of Christianity to this time. They were:—1st. St. James; 2nd. St. Simeon; 3rd. Justus; 4th. Zacheus; 5th. Tobias; 6th. Benjamin; 7th. John; 8th. Matthias; 9th. Philip; 10th. Seneca; 11th. Justus; 12th. Levi; 13th. Ephras; 14th. Joses; 15th. Juda. How long each of these, with the exception of SS. James and Simeon, held this see, and what were the particulars of their lives and deaths, Eusebius says he had not been able to discover.

St. Sulpicius Severus says that, till the time we are speaking of, nearly all the Christians of this church joined the worship of Christ with the observation of the Mosaic law; and this assertion is copied by Fleury and Tillemont into their histories. But Baronius thinks that the words of Severus are not to be understood of the principal rites of the Mosaic law, but only of certain minor observances. Indeed, it is the general opinion of divines that, from the time of the destruction of the temple by Titus in the year 67, it became criminal, in the Jewish converts themselves, to observe the whole of the Mosaic law. This law, say they, died as soon as Christ expired on the cross, and consequently of itself ceased to be obligatory: but, for a considerable time, it was not only lawful, but even obligatory in such Jews as had not yet obtained a sufficient knowledge of the Redeemer; and, by a special permission of God, even those who were enlightened by the true faith, might still observe it, not indeed, as Cerinthus taught, from obligation, but innocently, in order to bury the synagogue with honour, and to wean the Jews gradually from their prejudices. But when the Gospel had been sufficiently promulgated, which these divines suppose to have been the case when Titus destroyed the temple, then, say they, the old law became not only dead, (*mortua*,) but deadly. (*mortifera*.)

According to this general opinion, Baronius says that as all the bishops of Jerusalem, down to this time, were strictly orthodox, they could not have joined the Jews in the whole observance of the law, after the destruction of the Temple by Titus.

Be this as it may, it is certain that Divine Providence made use of this last catastrophe, to liberate the church of Jerusalem

they made some feeble attempts, they were immediately and easily crushed. Hence their present captivity is dated from the reign of Adrian and from this epoch.

A. D. 138.—1. Lucius Verus dies.—Adrian adopts Titus Antoninus;—he dies.

Lucius Verus did not long survive his adoption, dying this year, from a great discharge of blood, brought on by an imprudent medicine. Adrian substituted in his place Titus Antoninus, exacting however from him a promise, that he would adopt Marcus Annius Verus, afterwards called Marcus Aurelius, and Lucius Verus, son of the other Verus. As Adrian's sickness increased daily, he caused himself to be conveyed to Baïæ in Campania, where finding no relief, he grew quite impatient, and anxiously longed for death. At length not being able to prevail either by threats or commands on his physicians or domestics to kill him, he brought on his death by eating and drinking whatever was contrary to his disease. His last words were: "*Turba medicorum Cæsarem perdidit:*" "*The crowd of physicians has ruined Cæsar.*" He died at Baïæ on the 10th. of July, at the age of sixty two, after a reign of nearly twenty one years. His ashes were deposited, first, in Cicero's house at Puteoli, (now Puzzoli,) and afterwards in the mausoleum, which he had built for himself at Tivoli.

Ælius Spartianus, in his life of Adrian still extant, has preserved some verses, which this unhappy man addressed to his soul, a short time before his departure, expressive of his anxiety respecting his future state. They are as follows: to which we will add their translation as it occurs in the Spectator No. 532:—

*Animula vagula, blandula,
Hospes comesque corporis,
Quæ nunc abibis in loca?
Pallidula, rigida, nudula,
Nec (ut soles) dabis jocos!*

"Alas, my soul: thou pleasing companion of this body, thou fleeting thing that art now deserting it, whither art thou flying? To what unknown region? Thou art all trembling, fearful, and pensive. Now what is become of thy former wit and humour? Thou shalt jest and be gay no more."

A crowd of authors both Greek and Latin, flourished under Adrian who was himself a good scholar and writer. Of these the most remarkable were Phlegon, Epictetus, Plutarch, Suetonius, and Philon of Byblos.

Phlegon was a native of Tralles in Lydia, and was one of Adrian's freedmen. Besides many other works, of which fragments have come down to us, he wrote a general history arranged according to the Olympiads, or those periods of four years which were used by the Greeks, and which derived their name from the public games, celebrated every fourth year at Olympia in Peloponnesus.

entirely from the servitude of the law. For Adrian's edict for the expulsion of the Jews from that city, comprehended not only the real Jews, but also all Christians of Jewish origin. In the new city, therefore, which was built under the name of *Ælia Capitolina*, and which was colonised exclusively by Gentiles, a Christian church arose composed entirely of them; or if any Jewish Christians were found in it, they no longer observed any of the Jewish ordinances. Over this church a new series of bishops, of Gentile origin, began to preside, of whom the first was Mark, who held this see nearly twenty years. The last of the Jewish bishops, as we observed above, was Juda.

Adrian, on this occasion, ordered the profanation, both of those places which were revered by the Jews, and also of those which were held in veneration by the Christians. On the spot, on which Solomon's temple had stood, were erected two statues of Adrian, and several demoniacal idols; and, over the gate which led to Bethlehem, a marble hog was placed, to shew the entire subjugation of the Jews who held that animal in abhorrence. On mount Calvary, which was formerly out of the city, but was now enclosed in it, was set up a statue of Jupiter; and one of Venus over the Holy Sepulchre. The cave of Bethlehem, where our Saviour was born, was also profaned by the statue and infamous worship of Adonis.

Adrian's view in these profanations, was to efface the memory of the great events of Christianity; but by an admirable disposition of Divine Providence, they produced the contrary effect. For by pointing out the spots where these events had taken place, they kept alive and confirmed the tradition of the Christians respecting them; so that the statues erected in these places proved so many authentic documents for the guidance of the empress Helen, when, after the lapse of two hundred years, she resolved to restore to these places the honour they so justly claim from every Christian.

A. D. 110.—1. Pope Sixtus I. dies after an episcopacy of ten years.

2. St. Telesphorus, a native of Greece, succeeds in the pontifical chair.

It is said that this pope confirmed by a decree the custom, transmitted from the Apostles, of observing the fast of Lent. The author of the pontifical book says, that this pope introduced into the mass the angelical hymn "Glory be to God &c." But by this hymn, he probably means only the words of the angels: for, though the other clauses be very ancient, it is quite uncertain who added them.

A part of this history is extant, in which he says that in the fourth year of the two hundred and second Olympiad, which finished about the middle of the year thirty three of the vulgar era, there was such an eclipse of the sun, as was never before witnessed, the darkness having been so prodigiously great at the very hour of mid-day, that the stars were visible. He afterwards adds that there was a great earthquake in Bithynia. There is no doubt but that the darkness and earthquake he speaks of were those, which took place at the death of Christ. (*Till. Hist. Eccl. vol. 1. page 449. Note xxxv. on the life of Christ.*)

Adrian was the first Roman emperor who wore a long beard; and this he did to hide the warts on his face. His successors followed his example, not through necessity but for ornament.

2. Antoninus Pius (Titus Aurelius Fulvius) succeeds to the empire in the fifty second year of his age.

Titus Aurelius Fulvius Antoninus, called Pius by the senate in consequence of the virtues he displayed in his government, was born at Lanuvium in Latium in the year eighty six of Jesus Christ. He had long been distinguished in the discharge of the highest offices in the state, by his admirable qualities. He supported the same character during the whole of his reign; and it may be said with truth, that the Roman empire was never so happy as under his administration.

However his virtues were not without great defects. His panegyrist, Marcus Aurelius and Julian the Apostate, charge him with great impurities; though Aurelius says, he soon abandoned them. He was fond of comedians and harlequins; and public report accused him of raising to the post of prefect of the pretorium Fabius Repentinus at the recommendation of a kept mistress. He shewed also great folly and weakness in conniving for years at the debaucheries of his infamous wife Faustina, and still more in elevating such a wretch to the dignity of a goddess after death and erecting temples to her honour. (*Till. Hist. des Emps. vol. 2. page 263.*) We must add with the bulk of historians, though contrary to the statement of Tillemont, that he was very superstitious and, during part of his reign, persecuted the Christians.

A. D. 140. General view of the reign of Antoninus Pius.

As the reign of Antoninus Pius presents but few remarkable events, and as those are not assignable to any particular eras, we shall imitate Tillemont in giving, at its very commencement, only a general idea of it.

Never since the most prosperous period of Augustus' reign had the Roman empire been in as flourishing a state as it was on the accession of Antoninus Pius. Trajan had spread far and wide the terror of the Roman arms, and Adrian had kept up the same impression, not by war, but by always presenting the attitude of war.

Visiting every province of the empire, he had every where established a strict military discipline, had deposed such governors as gave just cause of complaint, had substituted others of approved characters, and had introduced a system, both financial and judiciary, based on equity and wisdom. The effect of such a conduct was a general contentment, and its natural results,—strength, union, and stability of government. Hence the nations which surrounded the empire, so far from invading its territories, courted generally its alliance and protection.

Antoninus Pius not only imitated Adrian in his wise administration, but greatly improved on it. He was, with the exceptions we have noticed in 138, and as far as pagan virtue could go, the very model of a perfect prince. He was affable and amiable with his friends and domestics, highly respectful to the senate, and would never allow any of his friends to abuse the credit they had with him: he willingly listened to every one who gave him useful advice, took in good part any opposition to his opinion, and bore without complaint the unjust censures, which were passed on his government. He had a fine genius, was learned, polite, and very eloquent. He seemed quite free from ambition; and so far from being jealous of those who excelled him in eloquence, the knowledge of the laws, or any other accomplishment, he yielded to them with joy, and did his utmost to bring forward their respective talents. What exalted above all things these fine qualities in Antoninus was, that every thing appeared in him without excess or ostentation. Nothing was discovered in him low, nothing affected, nothing singular, nothing, if we may be allowed to say so, which savoured of the declaimer or sophist. His whole deportment shewed a man ripe in sense, grave, serious, always equal, always great, master of himself, and worthy to command others. He knew perfectly well when it behoved him to be firm, and when it was proper to shew condescension and sweetness.

He took great care of all his subjects, whom he considered members of one great family, of which he was the father. He recommended to the comptrollers of the revenue to act with mildness in levying the taxes, and listened favourably to complaints against them on this subject. His love of justice was extreme; and he made many wise regulations of the police, by the advice of the most famous civilians of that age. He chose for governors of provinces those whom he judged to be animated with a love of justice like his own; and, when they answered his expectation, he rewarded them in a liberal manner, and made it a point never to remove them, except at their own request. Gavius Maximus, who was a man of this character, was prefect of the pretorium for twenty years.

There were during this reign, in several parts of the empire, many public calamities, viz. inundations, famine, earthquakes,

and conflagrations, which brought into further action the excellent qualities of this emperor: for he consoled and, by liberal donations, assisted to the utmost of his power all the places that had been visited by these afflictions.

A conspiracy was formed against him in Rome by Attilius Tatianus, and Priscianus; but it was discovered and easily frustrated. The former slew himself; and the latter was put to death by a decree of the senate,—being the only senator who suffered capital punishment during his reign.

His generals easily repulsed and drove back to their recesses the Daci and Germans, who attempted to disturb the tranquillity of the empire: and, when in Britain the six tribes of the Maætæ, who lay to the north of Adrian's Vallum, and the Brigantes, who lay to the south of it, made fresh incursions into the Roman territory, Lollius Urbicus, the propretor of Britain, subdued the former and chastised the latter. This general, to prevent similar insults for the future, carried a fortification across the isthmus, from Caeriden on the Forth to Alcuidd on the Clyde,—a distance of more than thirty six miles; and, in honour of the emperor, it was called the Vallum of Antoninus.

No emperor ever had such authority amongst foreign nations as Antoninus. By merely writing to the king of the Parthians, he arrested his march when he was on the point of making himself master of Armenia: and, when that prince demanded the restitution of the royal throne, taken by Trajan, he met with an absolute refusal. So great indeed was his reputation for equity, that he became the judge of kings; and many barbarous nations laid down their arms to submit their quarrels to his arbitration and to abide by his decision.

So great was the veneration in which this prince was held by posterity, that it is said, that the people and soldiers could not consider as emperor any person, who bore not the name of Antoninus: so that all his successors, for nearly an age, assumed that name. The Romans made more account of that name than of those of the gods themselves. This name, even after it had been dishonoured by Antoninus Caracalla, was, notwithstanding, still so loved and honoured, that the emperor Macrinus gave it to his son Diodumenus, lest those who bore this name should take occasion from this circumstance to revolt against him.

Antoninus, as had been agreed on between him and Adrian, adopted Marcus Aurelius and Lucius Verus. To the former he gave the title of Cæsar; but as for the latter, he conferred on him only the appellation of Son of Augustus. Verus was only a child at the death of Adrian, and was ever afterwards of so weak a character that Antoninus left him for a long time, and probably as long as he lived, in the condition of a private person.

A. D. 151.—1. Antoninus Pius persecutes the Christians.—St. Felicitas and her seven sons are put to death for the faith.

Tillemont insinuates that Antoninus Pius never persecuted the Christians: but Mr. Butler, Fleury, and almost all ecclesiastical historians say the contrary.

There lived in Rome at this time a noble and pious Christian widow, named Felicitas, who had seven sons. This family made so open a profession of their faith, and by their edifying lives attracted so many to it, that the pagan priests carried complaints against them to the emperor, attributing the public calamities, which happened about this time, to the anger of the gods occasioned by the insults offered them by these Christians. Antoninus, who with all his good qualities was very superstitious, suffered his natural aversion for blood to yield to this weakness; and he gave orders to Publius, the prefect of Rome, to proceed against Felicitas and her children. They were accordingly brought to their trial; and generously persisting in the profession of their faith, were condemned to death; which sentence was executed on all, but on each in a different manner.

2. St. Justin, the Philosopher.—He presents an apology for the faith to Antoninus Pius.

St. Justin, surnamed the Philosopher, from the philosophic robe, which he continued to wear even after his conversion to Christianity, was born about the beginning of this century at Sichem in Palestine, of pagan parents, and himself professed paganism many years. Having received a liberal education, he made a trial of several sects of philosophy, and at length settled in that of the Platonians. But none of these sects satisfied his mind which was naturally religious; and as he was upright in the search of truth, God at length brought him to Christianity, of which he became one of the principal ornaments and supports. Soon after his conversion, which happened probably while Adrian was in Egypt, he went to Rome and resided many years in that city. It is doubtful whether he ever was ordained priest: but as he exercised on a great many occasions the function of preacher, Tillemont supposes that he was at least a deacon.

As, during St. Justin's residence in Rome, Antoninus Pius began to shew himself hostile to Christianity, St. Justin boldly presented to him an apology for the Christians, addressed not only to the emperor, but to his two adopted sons, to the senate, and to the whole Roman empire. This is called his first and greater apology, and is still extant.

In this apology is a celebrated passage respecting the Eucharist, in which this father speaks more clearly on this subject, than any of the writers of the first ages. The reason given for this by Tillemont is that, as the Pagans were prejudiced against the Christians, by a horrible calumny, viz. that in their nocturnal and clandestine

assemblies, they were accustomed to kill a child covered over with flour, and to eat his flesh and drink his blood, he thought it a duty not to conceal the mystery of the Eucharist from the pagans themselves; though afterwards nearly all the Greek and Latin fathers were careful not to divulge it to the infidels.

The effect of this apology was an edict of the emperor, preserved by Eusebius, in favour of the Christians. This edict was directed to the whole province of Asia. The emperor moreover wrote, in their favour, to the Athenians, the Thessalonians and to all the Greeks. (*Till. Hist. des Emps. vol. 2. page 21.*)

A. D. 152.—1. St. Telesphorus, pope, suffers martyrdom.

2. St. Hyginus, a native of Athens, is made pope.

3. The heretic Cerdo makes his appearance in Rome, and there disseminates his doctrine.

Cerdo was a native of Syria, and, for some time, adopted the system of Simon Magus and Saturninus. But he soon abandoned this system: for he perceived, that human reason was as much at a loss to understand the origin of evil, in this system, as in that of the Catholic Church; and, as his proud mind could not bend to mystery, he resolved to seek elsewhere for the explanation of this enigma. He imagined he had succeeded by admitting the existence of two self-existent and independent principles, one essentially good, and the author of whatever was good in the creation, and the other essentially bad, and the source of every evil. The good genii or angels, the souls of men, and all other spiritual beings, which are susceptible of pleasure and naturally tend to happiness, were the work of the good principle; but the malignant genii, as also matter, to which the human soul is united, and which afflicts it in a thousand different ways, proceeded from the evil one.

In like manner the Jewish law, which to him appeared to be a mere assemblage of difficult and painful commands, must have been ordained by the malignant being.

On the contrary, Christianity which breathes nothing but benignity, indulgence, sweetness and mercy, was the work of the good principle; and Christ, who had published this law, was really his son.

But this kind principle could not, consistently with his nature, subject this his son to real sufferings. He was indeed, for the instruction of mankind, to assume the appearance of our nature, but was to be entirely exempt from any of its real inconveniencies.

Cerdo, full of these ideas, rejected the whole of the Old Testament; and, of the New, admitted only a part of St. Luke's gospel. (*Egaremens de L'esprit humain.*)

A. D. 156.—1. St. Hyginus dies.

2. St. Pius 1. succeeds to the Roman see.

A. D. 161. The heresiarch Marcion:—his system.

Marcion was a native of Sinope in Pontus, and the son of a very pious Catholic bishop. Having corrupted a virgin, he went to Rome, when Cerdo was there, and applied for admission to communion. This was refused him till his father should consent to it. Upon this he became a disciple of Cerdo; and as he more fully developed that heretic's system, and added to it notions of his own, the whole heresy was henceforward denominated from him.

Taking for the basis of his system the two principles of Cerdo, and holding with him that the soul was the production of the good spirit, and matter the work of the evil one, he taught that the union of these two substances in man, had been brought about by the wicked principle, in order to subject the soul to his own dominion: that not being able to destroy the activity it had received from its author, nor to form such bodily organs as should hold it in inevitable servitude, he had contrived the Jewish law with its threats of temporal evils and promises of temporal rewards, to the end that he might thus attach the soul to the earth, and prevent it from being reunited to the principle, from which it had proceeded: that this being the case, and the soul still possessing its innate activity though encumbered by the body, it was the primary duty of every one, to make head against these attempts of the wicked principle, and to endeavour to frustrate his designs. In accordance with these principles, Marcion condemned every pleasure that was not purely spiritual. Continence therefore, he said, was an indispensable duty, and marriage a crime.

With respect to the Redeemer, Marcion's opinion coincided nearly with that of Cerdo.

This is the fair side of Marcion's system by which he seduced great numbers. But in addition to these views, he admitted the follies of Simon Magus, and the thirty Æons of Valentinian. St. Irenæus adds that he deduced his Christ not immediately, but by various gradations or generations, from the good principle.

The disciples of Marcion professed the greatest contempt for life, and a deep-felt aversion for the Creator God. Theodoret knew a Marcionite ninety years old, who was penetrated with the most lively sorrow, every time he was obliged to use, by way of nourishment, the productions of the Creator God: the necessity of eating the fruits, which this Creator had produced, caused in this old man a feeling of humiliation, which he had never been able to conquer.

The Marcionites were so penetrated with the idea of the dignity of the soul, that they sought for death as the termination of their abasement, and the beginning of their glory and liberty.

Marcion had many disciples, amongst whom the most famous were Apelles, Basilicus, Blastus, and Theodotion.

A. D. 161.—1. The emperor Antoninus Pius dies.—The Sibyls.—Law respecting marriage.—Authors who flourished during this reign.

Antoninus Pius died this year, on the 7th. of March, after a reign of twenty three years, in the seventy fourth year of his age. On the third day of his sickness, which he brought on by eating a too great quantity of cheese, he took measures to insure to Marcus Aurelius his succession to the empire without trouble or opposition. A short time before he expired, he gave as watch-word—*Tranquillity*. His body was conveyed with the utmost pomp to, and deposited in, the tomb of Adrian.

Baronius and others attribute to Antoninus Pius a law mentioned by St. Justin in his great apology, by which the subjects of the empire were forbidden, under pain of death, to read, not only the works of the Jewish prophets, but also those of Hydaspes and the Sibyls.

We know nothing concerning the works of Hydaspes; for they have all perished. As for the Sibyls, Varro says, and his opinion is now universally admitted, that they were ten in number; and they derived their denominations from the places where they usually resided. These places were Persia, Libya, Delphi, Cumæ in Italy, Erythæa, Samos, Cumæ in Æolia, Marpessa on the Hellespont, Ancyra in Phrygia, and Tiburtis. The most celebrated of them was that of Cumæ in Italy; and she had, besides the name of Cumæ, that of Amalthæa, Demophile, Herophile, Daphne, Manto, Phemonoe, and Deiphobe.

It seems very certain, that either all or some of the Sibyls were, at least some times, inspired by the true God, and that under this inspiration, they uttered prophecies respecting the future Redeemer, in order to prepare the Gentile world for his reception. This is demonstrated by Natalis Alexander in an express dissertation. But the same author shews with evidence, that the eight books of Sibylline oracles, which we have at present, are not genuine, but the production of some early Christian, or heretical writer, who mixed up with the real oracles respecting the Redeemer, which were known by the Pagans long before Christ's time, additions of his own. (*Nat. Alex. Sæc. 1. Dissert. de Lib. Sibyl.*)

St. Augustine cites a rescript of Antoninus, probably meaning Antoninus Pius, by which it was ordained, that a husband could not prosecute his wife for adultery, if himself were guilty of the same crime; and that both should be punished, if both were convicted of infidelity.

The most celebrated writers of this age were Justin, Appian, Ptolemy the astronomer, and Fronto.

Justin abridged the great work, now lost, of Trogus Pompeius, an historian of the Augustan age, ranked by the ancients with

Livy, Sallust, and Tacitus. Some say that this work perished by the contrivance of Justin himself.

Appian wrote a history in Greek of the Romans and of all the nations conquered by them. Photius gives him credit for great veracity. All that now remains of this excellent work, which originally contained twenty four books, is the history of the Punic, Syrian, Parthian, Mithridatic, and Spanish wars, with those of Illyricum, and the civil dissensions, and also a fragment of the Celtic wars.

Ptolemy, the prince of ancient astronomers, was a native of Egypt, and, on account of his great learning, received from the Greeks the name of 'most wise' and 'most divine'. He was the author of the Ptolemean system, which was universally followed till it was supplanted by Copernicus. He wrote a valuable geography of the ancient world, which has come down to us, and many works on astronomy, several of which are also extant. In one of these he gives an account of the fixed stars, and mentions the certain and definitive longitude and latitude of one thousand and twenty two of them.

2. Marcus Aurelius is proclaimed emperor.—He associates in the empire Lucius Verus.

As soon as Antoninus Pius had expired, the senate called on Marcus Aurelius to assume the title of Augustus and the reins of government. No mention was made, in this act of the senate, of Lucius Verus; but Aurelius himself immediately conferred on him the title of Augustus, and admitted him to an equality with himself in the government.

Marcus Aurelius (Antoninus Augustus) was of the ancient family of the Annii, and was born on the 26th. of April in the year 121. His original name was Marcus Annii Verus; for that of Aurelius was given him at his adoption, in honour of his adoptive father Antoninus, whose family name it was. When he became Augustus he dropped the name of Verus, and gave it to his associate, who before was called Commodus. He is distinguished in history by the name of the philosopher, from the philosophic robe, which he assumed whilst a boy and wore ever afterwards.

The character of this emperor was preferred by the ancients even to that of his predecessor, and indeed, to that of any one, who ever ruled the Roman empire. He had often in his mouth the saying of Plato, "that states would be happy if their kings were philosophers." This saying he attempted to verify, and did so in a considerable degree; for such were the calamities of every kind, which befell the empire during his reign, that, had it not been for the administration of a vigorous, wise, liberal, and virtuous prince like him, it would, in the opinion of many, have been entirely ruined.

He had however one grand defect, viz. an excessive superstition. Adrian, who was his relative, had committed him, when he was only eight years old, to the tutelage of pagan priests, from whom he had imbibed the greatest esteem for the pagan theology; and the crowd of philosophers, who constantly surrounded him on the throne, had confirmed him in the same notions. Hence sprung his hatred to the Christians, and the cruel persecution they suffered during his reign. He was clement and just to all the world, except Christians.

Lucius Verus was, in most respects, of a character the very reverse of that of Aurelius. He was a complete debauchee, and, with the exception of cruelty, seemed the perfect counterpart of Nero himself. However, he was docile, and, in the affairs of government, followed in all things the directions of his colleague.

A. D. 162. Various wars, &c.—Lucius Verus goes into the East against the Parthians.

The happiness, which the empire had long enjoyed, finished with Antoninus Pius. Besides a dreadful inundation, which took place this year and caused incalculable damage, various barbarous nations of Gaul and Germany invaded the Roman provinces, and Vologesis, king of the Parthians, declared war against the empire. To oppose this monarch, who had invaded Armenia in great force, Severinus, the governor of Cappadocia, advanced into that country with several Roman legions; but he was attacked by surprise, and perished with his whole army. On the news of this disaster, Aurelius resolved to send Lucius Verus against the enemy. He departed, accordingly, from Rome, and after slow journeys, reached Antioch, where he resided for the four following years, yielding to his usual habits, and leaving to his generals the conduct of the war. The chief of these were Italicus Priscus, Avidius Cassius, and Marcus Verus, men eminently skilful in the art of war. The details of this war, which lasted four years, are unknown; but it is certain, that the Romans were every where victorious.

A. D. 163. Conduct of Aurelius in Rome.

Whilst Lucius Verus thought of nothing, at Antioch, but his pleasures and amusements, Marcus Aurelius excited universal admiration at Rome, by the display of every quality, which could be desired in a prince. The people of Rome seemed to have been restored to their ancient liberty, and the senate to have regained its former privileges and dignity. In the administration of justice, he was guided by the advice of his prefects and lawyers, particularly Scævola: and whilst he was inexorable with respect to great crimes, he always diminished the punishments awarded by the laws to those of minor gravity. He regulated the affairs of state with indefatigable application, and, though absent, was the chief manager of the Parthian war.

A. D. 165.—1. Pope Pius the 1. dies.

St. Anicetus, a native of Syria, is made pope.

During the pontificate of this pope, and probably soon after his consecration, St. Polycarp, Bishop of Smyrna, went to Rome, to confer with him respecting the proper time for the celebration of Easter. St. Anicetus, grounding himself on the custom of the Roman Church, derived from St. Peter, maintained that Easter day ought to be the Sunday subsequent to the fourteenth day of the moon, which immediately follows the Vernal Equinox. St. Polycarp, alleging a tradition from St. John the Evangelist, was of opinion that the Christian Pasch was the fourteenth day itself. Nothing was decided between them, each maintaining his respective tradition, and St. Polycarp returned to his church in perfect friendship with the pope. (*Vide Sandini in Anicet.*)

This question was at last decided by the first council of Nice in favour of the Roman tradition.

2. The suicide of Perigrinus or Proteus.

During this year happened the suicide of the Cynic philosopher and apostate Christian Perigrinus, called otherwise Proteus, which is celebrated and ridiculed by Lucian.

Perigrinus was a wretch, who apostatising from Christianity, became a Cynic philosopher in the reign of Trajan; and having wandered many years through various countries in the garb of that sect, railing at every one, but particularly at distinguished persons, at length in his old age to gain celebrity, threw himself into a fire and was consumed during the games of the two hundred and thirty sixth Olympiad, which corresponded to the year 165 of Christ. (*See the history of this madman in Till. Hist. Eccl. vol. 2. page 181. and in Fleury b. 3. c. 46.*)

A. D. 166.—1. Fourth general persecution.

The Church was so generally and cruelly persecuted during the reign of Aurelius, that this is commonly called the fourth general persecution. This emperor seems not to have issued any new decree against the Christians, but, considering them the grand enemies of the gods of the empire, in whose worship he was extremely punctual and devout, he willingly suffered the existing laws to be put in execution against them, and encouraged, instead of checking, the bad feelings the people entertained in their regard. The miserable state of the Christians, even whilst they enjoyed comparative tranquillity under Antoninus Pius, is graphically described by St. Justin in his first apology. What then must have been the case in this reign, when every malignant passion was allowed full range against them? Accordingly, great numbers of Christians suffered death during this period, and amongst them some of the most illustrious persons that ever adorned the Church.

2. St. Polycarp is burnt alive in Smyrna.

We are not acquainted with the early part of St. Polycarp's life;

A. D. 165. Conclusion of the Parthian war.

The Parthian war lasted, as we have already said, four years. Vologesis had advanced to attack the Romans; but Cassius received him in so vigorous a manner, that, abandoned by his men, he took to flight. Cassius pursued him as far as Ctesiphon; and having taken that city, he laid in ruins the royal palace of the Parthian kings. Edessa was besieged and taken during this war; and the Romans advanced as far as Babylon, and even penetrated into the country of the Medes. Public report gave out that Cassius, in this expedition, had, with part of his army, crossed the Indus.

The city of Seleucia, on the Tigris, opened its gates to the Romans, and received them as friends. But, notwithstanding this voluntary submission, the Roman soldiers burnt and pillaged this city, putting to the sword, as some authors say, four or five hundred thousand persons. The pretence for this outrage was that the inhabitants had violated their faith; but historians attribute it rather to the perfidy of Cassius.

This war seems to have terminated by a peace between the Romans and Parthians, and by the cession of Mesopotamia to the former.

These successes increased the vanity of Lucius Verus, though he had himself done so little to promote them. He now gave monarchs to various nations, who were accustomed to a kingly government, and appointed the senators, who had accompanied him, to be governors of the provinces of the empire.

A. D. 166.—1. Triumph of the two emperors over the Parthians. —A great pestilence rages throughout the world.

After the conclusion of the Parthian war, Lucius Verus, much to his regret, left Antioch, the long seat of his debaucheries, and returned to Rome, where he and Marcus Aurelius had a triumph over the Parthians. The senate on this occasion, conferred on each of them the title of 'Parthic' and 'Father of his country.'

Lucius Verus had brought with him from Syria, not captive kings to adorn his triumph, but a troop of comedians, and with this pest of the soul, had introduced that of the body. This pestilence had followed the Roman army in its retreat from Ctesiphon; and it accompanied Lucius Verus, from province to province, till he reached Rome. It soon penetrated into Gaul as far as the Rhine; and, in a word, it infected the whole world, causing the greatest ravages for many years. It depopulated the armies and provinces, but particularly Italy. Many illustrious persons fell victims to this contagion; and as for the poor, they were carried out for burial in cart-loads. Galenus, who at that time began to render his

but we learn from his acts, that he embraced Christianity when very young. Being a disciple of St. John the Evangelist, he was appointed by him bishop of Smyrna, and is generally supposed to have been the angel of the church of Smyrna, spoken of in the Apocalypse. (c. ii. v. 8. &c.) Having governed this church for more than seventy years, he was apprehended at the request of the populace, and suffered a glorious martyrdom by fire. (*See Butler Jan. 26.*)

The only work of St. Polycarp, which now remains, is an epistle to the Philippians.

3. St. Justin presents his second apology to M. Aurelius.

St. Justin seeing the persecution rage anew against the Christians, and encouraged by the good effect of his address to Antoninus Pius, drew up a second apology, which he presented to Aurelius and the senate, boldly demanding, in its conclusion, that it should be made public, and that he might be permitted to demonstrate to the whole world the purity of the Christian doctrine. But the immediate occasion of this apology was the martyrdom in Rome of Ss. Ptolemy, Germanicus, and several others.

This apology, instead of producing the desired effect, only still more inflamed the pagans, and, in addition to another cause we shall mention in the next year, brought on the martyrdom of St. Justin himself.

A. D. 167. St. Justin suffers martyrdom.

St. Justin had made himself notorious in Rome by his zeal in the cause of Christianity, and was particularly obnoxious to the crowd of philosophers, who surrounded the philosophical emperor, and whose pride and hypocrisy he had often exposed. Amongst these there was a Cynic called Crispinus, a man abandoned to lust and avarice, with whom St. Justin had disputed, and whom, in his late apology, he had denounced, as one who inveighed against the Christian religion, without understanding its real tenets. This man vowed vengeance against St. Justin; and taking advantage of the present disposition of the emperor, who was rather irritated than appeased by St. Justin's bold address, he denounced him to the prefect of Rome, who condemned him and several others to be beheaded. This sentence was executed, after they had been scourged; though, as Roman citizens, they were exempt by law from the last mentioned ignominious punishment.

St. Justin wrote many learned and excellent works highly prized by the ancients, most of which have perished. Those which have come down to us, are:—1. a dialogue with the Jew Tryphon: 2. two treatises against the Gentiles: 3. a treatise on monarchy, or the unity of God; though Tillemont says, that what exists of this treatise at present is but a part of the original work. (*Till. Hist. Eccl. vol. 2. page 369.*)

name famous for his skill in medicine, speaks of this pestilence in many parts of his works. In addition to this calamity, Rome was afflicted this year by a famine.

2. War with the Marcomanni and other Germanic nations — The two emperors march against them.—A peace is concluded.

Whilst the war with the Parthians was going on, the Marcomanni, and almost all the nations of Germany from the mouth of the Rhine to that of the Danube, began to form a coalition against the Roman empire. Marcus Aurelius had contrived by negotiation, to ward off an open rupture, whilst his armies were engaged in the East; but, after the conclusion of the Parthian war, these barbarians made an attack on the Roman provinces so formidable, that Marcus Aurelius thought it necessary to march against them in person. He took Lucius Verus in his company, partly, because he did not dare to entrust to him the conduct of so important a war, and partly, because he would not leave a debauchee, like him, behind him in Rome. They marched first to Aquileia, where they passed the winter in order to make the necessary preparations for the war.

Historians have represented this war with the Marcomanni, as one of the greatest of those in which Rome was ever engaged, and have compared it with the Punic wars.

A. D. 167. A peace is concluded with the Marcomanni.

In the spring of this year, the two emperors took the field; but the barbarians at their approach retreated beyond the Danube, and many of them even killed those who had engaged them in the war. The greater part of them sent deputies to the emperors, or their generals, to make their submission, and to sue for pardon for their revolt. Lucius Verus, who had quitted the pleasures of Rome with regret, would have returned immediately; but Marcus Aurelius, persuaded that the barbarians only made a show of peace, to escape the blow they expected from so great an army, determined to advance nearer to them. Accordingly, having settled all things at Aquileia, he crossed with Lucius Verus the Alps, which lie behind that town; and having provided for the security of Illyricum and Italy, he returned with his colleague to Rome.

An occurrence happened in this campaign, which shews the strict discipline of the Roman armies at that time. When the army was encamped near the Danube, some auxiliary troops, knowing that the Sarmatians, posted on the banks of that river, were off their guard, attacked them without the orders of Cassius their commander, and having killed three thousand of them, returned loaded with spoils. Cassius immediately ordered the centurions, who had led them to the action, to be crucified like slaves, though this was contrary to the Roman law. The soldiers instantly mutinied; but Cassius, throwing himself naked amongst them, boldly chal-

A. D. 168.—

A. D. 169.—1. Tatian writes in defence of the Christian religion.

Tatian was a native of Assyria, and a disciple of St. Justin. As long as this saint lived, he was both an orthodox, and fervent Catholic; so that, being a man of great abilities, he succeeded St. Justin in the school, over which this saint had presided in Rome. At length yielding to pride and vain glory, he was, like so many other great men, permitted by God to fall; and he became the author of the heresy of the Encratites, of which mention will be made hereafter.

Tatian, before his fall, published a work against the Greeks or Gentiles, which has come down to us.

2. Symmachus translates the scriptures.

Symmachus, who, about this time, translated the scriptures into Greek, was, according to St. Epiphanius, a Samaritan; but, failing to obtain that preeminence in his nation, to which he aspired, he became a Jew, and underwent circumcision a second time. St. Jerome says, that he was an Ebionite heretic, that is to say, one of those heretics, who mixed up Christianity with Judaism. We have, at present, only some fragments of his translation.

A. D. 170. S. Melito, bishop of Sardis, presents to M. Aurelius an apology for the Christians.

We know but few particulars of the life of this holy man; but the ancients speak of him with the greatest applause, and St. Jerome calls him a prophet. He presented to M. Aurelius, about this time, an apology for the Christians, of which we have only some passages preserved by Eusebius. He also wrote many other works, which were very famous amongst the ancients, and seem to have existed in S. Jerome's time; but they are now lost with the exception of some fragments. Eusebius has preserved his catalogue of those books of the Old Testament, concerning which no doubt was ever entertained in the primitive Church. This canon of the books of the Old Testament, which is the first on record, does not contain the book of Esther,—a proof, that some doubt was anciently entertained in the Church respecting its canonicity. (*Till. Hist. Eccl. vol. 2. page 407.*)

The book of Esther, notwithstanding the circumstance just mentioned, is received as canonical by the Church of England; and

lenged them to strike at him; which intrepidity so terrified them, that they laid down their arms.

A. D. 168. The war with the Germans is renewed.

The peace, concluded last year with the Germans, either was not general, with respect to these barbarians, or was soon broken by them; for there is proof in history, that war was carried on between them and the Romans, this year, and that the Romans gained several victories.

A. D. 169. The two emperors again march against the Germans.—Lucius Verus dies at Altinum.

The victories of the Romans last year not having put down the barbarians, M. Aurelius left Rome this year, and with L. Verus, went to Aquileia, with the intention of there passing the winter, and of marching against the enemy in the following spring. But the plague beginning to make greater ravages than ever in that city, the two emperors, though it was mid-winter, resolved to return immediately to Rome, leaving nearly all their attendants at Aquileia, where most of them died, either of the plague, or from the inclemency of the season.

The two emperors, who both rode in the same chariot, having reached the neighbourhood of Altinum, L. Verus was suddenly struck by apoplexy; and being conveyed to Altinum, there died, after the lapse of three days, at the age of thirty nine, and after a reign of nine years.

M. Aurelius caused the body of his colleague to be buried, with all honours, in the mausoleum of Adrian, and, what must ever be a foul blot in his character, elevated this brute to the dignity of a god.

A. D. 170.—1. M. Aurelius makes great preparations for the war against the Germans.

M. Aurelius, delivered from the embarrassments occasioned by his infamous colleague, displayed, more than ever, his admirable qualities, in every department of government. He was particularly anxious to oppose a barrier to the associated Germans, who, though defeated in some encounters, had on several occasions been victorious, and threatened Aquileia and even Italy. Unwilling to replenish his exhausted treasury by fresh imposts, he exposed to public sale an immense quantity of precious articles, stored up by former emperors; and, as the plague had terribly thinned the ranks of his army, he enrolled in the legions, slaves, gladiators, and even the banditti of Dalmatia and Dardania, together with those scattered bands of soldiers, who had been employed in extirpating them.

2. Annus Verus, one of the emperor's sons, dies.

M. Aurelius had taken in marriage, in 146, Faustina, the daughter of Antoninus Pius, infamous in history, like her mother of the same name, for her debaucheries, by whom he had several daugh-

yet this Church would have us believe, that it holds only those books of the scriptures as canonical, "of whose authority was never any doubt in the Church." (*See the thirty nine Articles. Artic. 6.*)

A. D. 171.—1. Tatian forms the sect of the Encratites.

This year, or perhaps, says Tillemont, something later, Tatian gave birth to his famous heresy. Disgusted, like so many other false philosophers, with the mysteries of Christianity, he picked out of the various existing sects, whatever he thought would reconcile with human reason, the nature of the supreme being, the origin of the world, and the history of the Jews and Christians. Hence, with Valentinian, he admitted the theory of the *Æons*, and, with Marcion, that of the two principles. With the latter also, he attributed the two Testaments to two different gods, and taught that Jesus Christ had taken flesh only in appearance. He condemned marriage, and the use of animal food and wine. Hence his followers were called Encratites, or 'the continent'. He was the first who contended, that Adam was certainly lost.

Tatian's first school of error was in Mesopotamia; but, very shortly, his doctrine spread into most of the provinces of Asia Minor, and reached even Rome, Gaul, and Spain.

His disciples were called Tatianites, Encratites, Continentes. Severians, Apotacticans, and Saccophorians. (*Égarem. de L'espr. hum.*)

2. Montanus begins his celebrated heresy.

The devil, says Tillemont, having failed in his attempt to corrupt or destroy the Church by the loose doctrine of the Gnostics, changed his mode of attack, by inspiring an overstretched severity of morals. Marcion and Tatian were his first instruments in this manœuvre; but his principal agent was Montanus, who began to dogmatize about this time.

Montanus was a native of the village of Ardaban in Phrygia, and, according to St. Jerome, was an eunuch. Being converted from paganism to Christianity, and aspiring to preeminence among his new brethren, he was, in punishment of his pride, delivered over to Satan, and began to exhibit all the symptoms of an *Énergumén*, being convulsed in an extraordinary manner, and uttering uncouth and extravagant expressions.

He now declared himself a prophet. He distinguished between the Holy Ghost and the Paraclete, affirming, that the former had been given to the Apostles, but that he himself was the latter, reserved by our Saviour to instruct and comfort the Church in the present age. The ravings, which he poured out during his convulsions, were the workings of this Paraclete,—so many divine inspirations and revelations.

ters before the death of Antoninus. In 161, after he became emperor, he had two sons, viz. Commodus, who succeeded him, and Antoninus Geminus, who died when only four years old. In 163 he had a third son, called Annius Verus, who this year died at Præneste, where his father was on a visit.

A. D. 171. M. Aurelius departs for the war against the Germans. —Various events during this and the three following years.

When the emperor had finished his preparations, he departed from Rome, to carry on the war against the Germans; and so important in his eyes was this war, that he absented himself several years from Rome, for the purpose of bringing it to a favourable conclusion. His residence, when he was not in actual campaign, was generally at Carnuntum, a town in upper Pannonia, supposed by Cellarius to have been situated between Vienna and Presburg; but he sometimes resided at Sirmium, in lower Pannonia.

We know but little of the order and details of the various events which took place in this war: but we are informed that the emperor met with great obstacles, which he surmounted more by prudence and address, than by force, and that he displayed, together with courage, his usual extraordinary goodness. He chased from Pannonia the Marcomanni, the Sarmatians, Vandals and Quadi, and restored to its inhabitants whatever he could rescue from the hands of these barbarians. He pursued the Marcomanni as far as the Danube, and defeated them as they endeavoured to pass that river. On another occasion, the Romans engaged and routed a large body of barbarians, on the ice, after they had gained a victory over them on land.

In the midst of so great a war, neither complaisance nor fear could ever induce the emperor to swerve from what he considered to be his duty. On one occasion, the soldiers, after a well won victory, demanded, as was their custom, a gratification. He refused; telling them, that an extraordinary gift would be extracted from the blood of their parents and neighbours; and that, as for their mutinies, he feared them not. Whatever leisure was allowed him by the cares of war, he constantly employed in deciding civil causes, to which he applied with as much attention, as if he had no other occupation.

Whilst M. Aurelius was personally engaged in the German war, troubles arose in other parts of the empire. In Egypt, the Bucolæ, a barbarous people so called from being principally employed in training oxen, revolted, and, being joined by great numbers of others, defeated the Roman troops and threatened even Alexandria itself. Cassius, who had been appointed governor of Syria, was ordered to march against them. He did not venture on a battle with so numerous and determined an enemy: but he found means to scatter division amongst them; and thus he finally reduced them to submission.

Many took him for what he was—a mere Energumen: but great numbers believed him on his word, and became his disciples. Amongst these, two ladies of loose character, Priscilla, and Maximilla, held the first rank: for they became as much inspired as their master, and uttered their revelations in similar convulsions. Thus was founded the famous sect of the Montanists, which spread incomparably more than any of the preceding heresies.

The bishops of Asia, after a long and patient examination, declared the new prophecies false, profane, and impious, and cut off their authors and abettors from the communion of the Church.

The principal characteristic doctrines of Montanus were;—1. that the Church has not power to pardon certain sins: 2. that second marriages are unlawful and so many adulteries; 3. that it is unlawful to fly in the time of persecution. But, besides these false tenets, he taught many others equally repugnant to the true faith.

The Montanists professed, though they were far from practising, the greatest austerity of morals, and pretended to observe, in a very rigid manner, by the command of their prophets, several fests besides the usual one. (*Egrem. de L'expr. hum. and Tit.*)

A. D. 173.—1. St. Anicetus undergoes a glorious martyrdom.

2. St. Soter, a native of Campania, succeeds to the popedom.

St. Dionysius, bishop of Corinth, as we read in Eusebius, (c. 4. c. 23.) says, that St. Soter not only observed, but improved on the ancient custom of the Roman Church, of giving abundant relief to the distressed Christians of every part of the world; and that, like a loving father, he received as children the brethren, who arrived from foreign countries. Thus were the Roman pontiffs careful, even in the time of persecution, of every thing connected with the good of religion. (*Sandin. in Soter.*)

A. D. 174. The Roman army is preserved from ruin by the prayers of the Christian soldiers.

M. Aurelius, having marched against the Quadi and other German nations, was, during the heat of summer, surrounded by them in certain defiles of the country, now called Hungary, where it was impossible to obtain water. In this extremity, a large body of Christians fell on their knees and put up their prayers to the true God. Immediately, the heavens were over-clouded; and not only a most copious rain descended, but a furious tempest, accompanied with thunder and lightning, drove on the barbarians, without hurting the Romans, and occasioned their total overthrow.

This miracle was attributed to the prayers of the Christian soldiers by M. Aurelius himself, in a letter to the senate, still extant in St. Jerome's time; and was so public and incontestable, that St. Apollinaris reminded the emperor of it, in the eloquent apo-

About this time also, the Moors landed in great numbers in Spain, and laid waste nearly the whole country. The Roman governors, however, at length cleared that country of these marauders.

As we have made frequent mention of Pannonia, and as, in the course of our history, both Civil and Ecclesiastical, this well known province of the Roman empire will often be spoken of again, it may be acceptable to our readers to know its exact position, and the parts of modern Europe, to which it corresponded.

The Roman Pannonia extended from latitude 45 to 48, and had for its limits, on the north, the Danube; on the south, the river Save; on the east, the Danube; and on the west, a part of ancient Noricum and Germany. It was divided into Superior and Inferior: the former lay between the Danube and the Drave, the latter between the Drave and another river, which ran nearly parallel to the last mentioned, called the Save. The Superior Pannonia comprehended part of Austria, of Croatia, and Hungary; the present Slavonia arose out of the Inferior. At the conflux of the Save and Drave, in latitude 45, longitude 21, near the spot, where Belgrade now stands, was situated the ancient Sirmium, (called at present Simach,) a city highly celebrated both in Civil and Ecclesiastical history, and the capital of Pannonia.

A. D. 173.—

A. D. 174. M. Aurelius is in danger of perishing with his whole army:—his wonderful deliverance.

The war with the confederate Germans had now lasted several years, and M. Aurelius had not been able to conquer them: on the contrary, they would probably have conquered him this year, had it not been for an event of a very extraordinary nature. This event took place beyond the Danube, in the country of the Quadi, and near the place where the present city of Gran is situated, in lower or western Hungary.

M. Aurelius had imprudently marched his army, in the midst of summer, into a most disadvantageous situation, where there was no water, and where his men were immediately surrounded by the far more numerous troops of the enemy. As these were always repulsed when they attacked the Roman army, they contented themselves with seizing on all the passes, through which the Romans

logy which he addressed to him in favour of the Christians. Tertullian also, in his apology, speaks of this miracle as publicly known to the whole world, and twice challenges the pagans to read the emperor's letter on the subject.

The soldiers, who obtained this victory by their prayers, were those of the twelfth legion, which was called Melitine, from the southern part of Cappadocia, where it had been raised. A father of the second age affirms, that this legion received from M. Aurelius, in memory of this event, the name of 'the thundering legion'. But it appears from an ancient medal, that it bore this name in Trajan's time; and, therefore, the meaning of this father must be, that M. Aurelius confirmed to it this name, and not that he conferred it for the first time. The celebrated forty martyrs of Sebaste were of this legion, which was almost entirely composed of Christians. St. Gregory of Nyssa assures us, that it had been brought to the faith by means of a vision. (*Till. Hist. Eccl. vol. 2. page 370, &c.*)

The emperor, after this event, mitigated the persecution in some parts of the empire: but with the same inconsistency, which had disgraced Trajan, whilst he punished with death the accusers of the Christians, he permitted the laws to take their course against such of them, as were brought before the tribunals. (*Till. Hist. des Emps. vol. 2. page 372.*)

A. D. 175. St. Claudius Apollinaris, the Apologist.

This saint was one of the greatest men that governed the Church in the reign of M. Aurelius, and was bishop of Hierapolis, in Asia Minor and in the province of Phrygia. He has ever been considered worthy of every praise, both as a bishop of holy memory, and as one of the most firm and invincible supports of the Church against heresy. He joined the knowledge of the belles-lettres to that of the Holy Scriptures, and Photius praises his writings both for their style and their matter. Soon after the miraculous victory, recorded last year, he addressed to M. Aurelius an apology for the Christians, which St. Jerome calls 'a work of eminence.'

Eusebius and St. Jerome say that, besides his apology, he wrote moreover five books against the pagans, and two on truth, to say nothing of several other works which Eusebius had not seen. He crowned all these works by those, which he wrote against the Montanists. For he combated their false prophecies at their very birth, and opposed himself to this heresy, like a strong and impregnable rampart. Theodoret says that he also wrote against the Encratites; and St. Jerome adds, that he pointed out in his writings the particular sects of philosophy, out of which each heresy had been extracted. The particulars of his life are unknown, and he is supposed to have died about this time, or at least before the death of M. Aurelius. (*Till. Hist. Eccl. vol. 2. page 452.*)

could obtain water, in the hopes of bringing on their destruction by thirst. Unspeakable was the distress of the Roman soldiers, oppressed with labour and wounds, exposed to a burning sun, unable either to advance or fight,—when lo! the heavens became unexpectedly overclouded and a most copious rain ensued. But this very relief had nearly proved the destruction of the soldiers; for intent only on catching the rain in their bucklers and helmets, and on quenching their thirst, they were in such confusion, that the barbarians, rushing on them at this moment, would have totally defeated them, had not a second wonder taken place. There arose on a sudden a violent storm of thunder and lightning, accompanied with hail; and whilst it caused no mischief whatever to the Romans, it scattered amongst the barbarians flames in great quantities and of such a nature, that, so far from being extinguished on their bodies by the rain which fell, they were only increased by it, as if it had been so much oil. In this extremity they threw down their arms, and committed themselves to the mercy of M. Aurelius, who granted them their lives.

The pagan historians attributed these particulars to certain magicians who accompanied the army, or to Jupiter ‘the pluvial and thunderer’; but the emperor himself acknowledged their real cause, viz. the prayers of his Christian soldiers. (*See the Ecclesiastical side of this history.*)

A. D. 175.—1. M. Aurelius comes to an accommodation with most of the confederate Germans.

M. Aurelius, having suffered severely in his war with the Germans, partly by the sword, and partly by the plague, and having lost a great number of persons of distinction, was strongly advised to return to Rome, where affairs seemed to require his presence. But he was unwilling to leave Germany, whilst war still continued; and he intended moreover to reduce the countries of the Marcomanni and Sarmatians into Roman provinces. The former of these nations lay between the Neckar, the Rhine, and the Danube, to the north east of Vindelicia and Noricum, occupying part of the modern countries of Bavaria, Austria, Carinthia and Carniola. The latter extended from the Vistula to the confines of Asia, comprehending a part of Poland, Livonia, and Russia. As the inhabitants of these countries had repeatedly broken their faith with the Romans, M. Aurelius resolved to enter into no more treaties with them, but to exterminate them altogether, and to replace them by Roman colonies. But an untoward event, which happened at this time, viz. the rebellion of Cassius, which we shall soon mention, prevented him from carrying this design into execution, and induced him to listen to the overtures made on every side by the barbarians, after his miraculous victory over the Quadi.

The first who made their submission were the Quadi themselves,

who surrendered thirteen thousand prisoners, and engaged not to occupy any place near the Danube. After them the Marcomanni, dispirited by repeated defeats, and forced to beg a retreat amongst the Quadi, sued for peace, which was granted them on condition, that between them and the Danube there should always intervene a distance of two leagues. The Jazyges, another numerous and powerful race of barbarians, who lay to the north-east of Dacia, also sent deputies for peace. M. Aurelius with some difficulty granted their request, on condition that they should retire still farther from the Danube than the Marcomanni. They surrendered to the emperor a hundred thousand prisoners, and furnished him with eight thousand horse, of which he sent four thousand to Britain.

2. Avidius Cassius rebels:—he is killed.—M. Aurelius visits the eastern provinces, where he loses his empress Faustina.

A. Cassius, one of the most celebrated captains of this age, of whom mention was made by us in 162, had been appointed governor of Syria. Taking advantage of the high opinion the armies had of his military talents, and of the long absence of M. Aurelius in the German war, he this year raised the standard of rebellion, and caused himself to be proclaimed emperor. All the country beyond mount Taurus declared for him, as did also Egypt; and he had numerous partisans in nearly every other quarter, and in Rome itself. It was in consequence of this serious rebellion, that M. Aurelius hastened to settle affairs in Germany, in order to march in person against the usurper. But Providence interfered in his favour: for Cassius was slain by a centurion, named Antony, and by another officer of still inferior rank; and thus an end was put to this formidable revolt.

M. Aurelius treated with the utmost clemency all those who had been engaged in this rebellion, not consenting that any of them should be punished with death; and he restored to Cassius's family the property which had been confiscated by the senate.

It is remarkable, that the Jews eagerly joined in this revolt; whilst no Christian either on this, or any other occasion, was found wanting in his fidelity to his legitimate sovereign.

Before the news of Cassius's death had reached the emperor, he had begun his journey into the east, for the purpose of opposing him. This journey he continued after he had received the news, taking in his company his son Commodus and his consort Faustina. Almost immediately after his arrival in Asia, Faustina was carried off by sudden death, in a village called Halale, at the foot of mount Taurus. Though M. Aurelius could not but be aware of the character and conduct of this woman, one of the most infamous on record, yet he lamented her death, spoke a panegyric in her honour, established a colony and a city with her name, and had even the baseness to request the senate to enrol her among

the divinities. He would not marry a second time; but, to show the nature of pagan virtue, he took a concubine.

A. D. 176. M. Aurelius visits Syria and Egypt:—he establishes professors at Athens:—he returns to Rome, and triumphs with his son Commodus.

M. Aurelius, in his journey through the east, treated with great kindness the various places, which had taken part in the rebellion of Cassius. He pardoned all the cities: but he would not go to Cyr, the birth-place of Cassius, nor to Antioch, where the people had spoken against him, and had lamented the death of Cassius, whilst the whole empire was rejoicing at it. As the inhabitants of this city were of all others the most attached to every species of amusement, the grave character of the emperor was offensive to them. They were also in a high degree prone to sedition. To punish them, therefore, for their bad dispositions in his regard, he published a severe decree, by which he forbade amongst them all public assemblies and amusements, and deprived their city of its most valuable privileges. However, his anger was of short duration: for he restored what he had taken from them, and soon afterwards visited their city.

From Syria he went to Egypt through Palestine, where, it is said, he was not a little disgusted at the “bad odour of the Jews, and at their turbulent spirit”. The people of Alexandria had bestowed great praises on Cassius; but he pardoned them, and behaved in Egypt, not like an emperor, but like a citizen and a philosopher. Wherever he went in the east, he gave proofs of moderation and wisdom; so that he acquired universal love and esteem. Whilst he was in these countries, all the kings of the east, and ambassadors from Parthia, waited on him, to renew their friendship with him.

He spent several days at Smyrna. There was at that time in this city, a sophist called Aristides, celebrated for his eloquence, several of whose harangues have come down to us. Whilst all others of his class flocked to the emperor, Aristides remained at home for several days. At length, when brought before him by one of the courtiers, he gave as his excuse for not appearing before, that he was busy over one of his pieces. M. Aurelius was pleased with his simplicity, and expressed a wish to hear him speak. Aristides consented; but on condition that he might bring with him his disciples, to clap their hands and applaud him. The emperor laughed, and granted his request.

When M. Aurelius had regulated affairs in the east, he went to Athens, where he established professors of all the sciences, and assigned them handsome pensions. He also caused himself to be initiated, as he had long desired, into the mysteries of Ceres. From Athens he returned to Italy, and, after a furious tempest, landed in Brundisium. Here he and all his soldiers put on the attire of

A. D. 177.—1. Pope St. Soter dies.

2. St. Eleutherius, a Greek, and formerly deacon to Anicetus, is made pope.

He published a constitution, probably against the Encratites, in which he declared, that no meats created by God, and in themselves of a kind proper for man's nourishment, were forbidden to Christians. (*Sandini.*)

3. The martyrs of Lyons.

The Christian faith seems not to have made much progress in Gaul during the first, and the beginning of the second age: for there is no mention in history, either of bishops in that country, or of martyrs, till the present reign. But, as Tillemont observes, this country made ample compensation for this delay by the eminent services it afterwards performed for the Church of God, and by the number and splendour of its martyrs. At the head of these, and in the foremost ranks of the army of martyrs in general, stand those of Lyons, who suffered this year. The bishop of that city was at this time St. Pothinus, a disciple of St. Polycarp, and perhaps of St. John himself; whom St. Polycarp had sent to Gaul to preach the gospel, and who, at the time of his martyrdom this year, was ninety years of age. The greater part of his clergy, and many of his flock, were also Asiatic Greeks: for there was an active commerce between Asia Minor and the cities of Marseilles and Lyons. The most distinguished amongst the clergy, was St. Irenæus, who succeeded Pothinus as bishop of that city, and who probably penned the celebrated acts, which relate the martyrdom of those who suffered on this occasion.

Though M. Aurelius, in consequence of what he had witnessed in his miraculous victory of 174, had partially laid aside his prejudices against the Christians, and had checked the persecution of them by indicting punishment on their accusers, yet the bad feelings of the pagans in their regard continued the same, or perhaps had increased; and the emperor, partly from his own remaining superstition, and partly from his habitual overstretched wish to please the people, shut his eyes to the violation of his own edict, and thus permitted provincial governors and the populace, to give full vent with impunity to their hatred for the Christians. Hence about this time, there arose in every part of the empire, and particularly in and about Lyons, a furious storm against the Christian Church, which must have swept it from the face of the earth, had its existence not been secured by the promises of its omnipotent founder.

citizens: for he would not allow them to wear their military dresses in Italy. He now conferred the title of Emperor on his son Commodus, and with him entered Rome in triumph over the Germans. (*Till. Hist. Eccl. vol. 2. page 367.*)

A. D. 177. M. Aurelius declares his son Commodus, Augustus:—he remits the debts due to his own domain and to the state:—he sends succours to Smyrna, destroyed by an earthquake.

One of the defects of M. Aurelius was his partiality for his son Commodus, who already shewed those qualities, which rendered his name so infamous. Last year he declared him emperor,—a title given, not only to the sovereign himself, but to others after victories;—and this year he elevated him from the rank of Cæsar, which he had enjoyed from his infancy, to that of Augustus and father of his country.

M. Aurelius, about this time, remitted all debts due to his own private domain and to the public treasury, contracted during the forty six years, which had followed a similar act of Adrian; and he caused to be burnt in the grand square of Rome all documents relating to these debts. He also offered to repurchase for the money which had been given for them, the precious articles, which, as we have observed above, he sold on the occasion of his Germanic expedition. Many accepted his offer, but others chose rather to retain what they had bought; and he never molested either the former or the latter.

About this time the city of Smyrna was destroyed by an earthquake. The sophist Aristides, who was then in Rome, was the first who received the news of this disaster of his native city, and he immediately gave notice of it to the emperor in a letter still extant. M. Aurelius was so moved by this letter, that he burst into sighs and tears; and without waiting for any application from the inhabitants, he wrote a letter of consolation to them, and with the consent of the senate sent them liberal succours, encouraging them, at the same time, to rebuild their city, and committing the work to one of the ancient pretors.

The misfortune of Smyrna had excited the commiseration of all Asia Minor. The various cities sent in abundant provisions for such inhabitants as had remained in the city, and furnished all those, who had fled from it, with chariots, houses, and every other convenience. Money was offered on all sides, and those, who were not able to give it immediately, promised it for the time to come.

Tillemont takes occasion from this display of benevolence to observe, what a change had been wrought in the morals of this people by the introduction of Christianity: for Asia Minor, at this time, was full of Christians, and there can be no doubt but that they took the lead in these acts of charity, and that their example had a powerful influence on the pagans themselves.

It would seem that the empire enjoyed, during this year, a res-

For the details of the martyrdom, suffered at Lyons by St. Pothinus and a great number of others on this occasion, we must refer our readers to Alban Butler, (June 2nd.) Tillemont, (*Hist. Eccl.* vol. 3. page 1.) and other ecclesiastical historians. A circumstantial account of the sufferings and triumph of these glorious martyrs was transmitted, in the Greek language, by the churches of Lyons and Vienne to their brethren in Asia Minor. This letter does not exist at present; but the greater part of it has been inserted by Eusebius in his history, and forms one of the most beautiful monuments of ecclesiastical antiquity.

A. D. 178.—1. Lucius, a king of the Britons, sends ambassadors to pope Eleutherius.

Christianity was widely spread amongst the Britons in the first age, and had reached the independent tribes of the Caledonians. Pomponia Græcina, wife of Plautus, governor of Britain under Claudius, was a native of that country and, in all probability, a Christian, (*Tacit. an.* xiii. 32.) as was also Claudia another British lady, married to the senator Prudens. The progress of the gospel in our island was the greater, as no persecution seems to have taken place there, till the reign of Dioclesian. In this interval, and about the present time, Lucius, one of the kings who ruled under the protection or by the authority of the Romans, wishing for himself and his subjects a thorough instruction in our holy religion, sent two ambassadors, Fagan and Dervan, to pope Eleutherius. This holy pope granted their request, and either fully instructed and ordained the ambassadors themselves, as Lingard insinuates, or, as most ancient authors affirm, sent Fugatius and Damianus, who baptized king Lucius, and a great number of his subjects. Lucius, therefore, is considered and called the first Christian king of the Britons. (See Butler Dec. 3rd. and Lingard's *Hist.* chap. 1.)

2. Athenagoras addresses to M. Aurelius an apology for the Christians.

All we know of Athenagoras is from his works, which shew that he was an Athenian and a philosopher. The apology, which he addressed to M. Aurelius, and his treatise on the resurrection of the dead have come down to us.

A. D. 180.—1. Hermogenes begins to publish his heresy.

Hermogenes, by profession a painter, was a convert from Stoicism to Christianity. But he soon mixed up with the dogmas of faith some of his old pagan notions, in order as he thought, to account for the origin of evil,—that stumbling block of nearly all the ancient

pite from war; and the emperor took advantage of this interval to reform various abuses in the police. He commanded that the gladiators should engage only with blunt swords; so that they could display their skill in the use of arms, without endangering their lives. A certain slave had taught a lion to devour men with unusual fury. The emperor refused to witness so cruel a sport; and when the people, highly entertained by it, demanded liberty for the slave, he declared by a public herald, that he did not deserve it.

A. D. 178. M. Aurelius again marches into Germany to carry on the war.

The German barbarians, a turbulent and perfidious race, soon broke through their engagements with the emperor, and renewed hostilities. His lieutenants opposed them with considerable success; but his own presence was deemed necessary to complete their subjugation. He, therefore, again departed from Rome this year, taking with him his son Commodus, after he had caused him to espouse Crispina, the daughter of Brutius Præsens. Before he left Rome, he took an oath in the capitol, that during his reign no senator had been put to death by his orders or with his knowledge, and that he would have pardoned the rebels themselves, had they not been slain before he knew of it. He would not take from the public treasury the money necessary for the war without the consent of the senate: for he said, that a Roman emperor had nothing of his own, and that all public money belonged to the senate and people.

Before he entered on this campaign, the philosophers, who constantly surrounded him, fearing he would never return, requested him to explain the most difficult and obscure tenets of the different sects; as if otherwise all this precious knowledge would perish with him. He assented, and spent three days in these philosophical discussions.

This year was published the famous ordinance called, in Justinian's institutes, the decree of Orfitus, by which children of both sexes were allowed to inherit the property of mothers, who died intestate, though these children might have been adopted into other families. The Alexandrian chronicle adds another decree, by which it was ordained, that even ungrateful children should inherit a third part of the property of their fathers. (*Till. Hist. des Emps. vol. 2. page 392.*)

A. D. 180. M. Aurelius dies.—His writings.—Authors who flourished in his reign.

After the arrival of M. Aurelius in Germany, the Roman army, commanded not by him in person, but by Paternus, prefect of the pretorium, gained a great victory over the enemy; in consequence of which, he assumed the title of emperor, the tenth time, and gave

heretics. Whilst he rejected the Stoic doctrine, that God is the great soul of the world, intimately bleaded with matter and subject to a thousand impressions from it, and held with Christians, that he is an eternal, independent, infinitely perfect being, he taught with his former school, that matter is also eternal, self-created, and that God had indeed moulded it into its present forms in the creation, but was unable to control all its motions, or prevent them from causing those irregularities, both in the physical and moral world, which we call evil. Thus evil in his mind was absolutely unavoidable, and matter was in reality a God, and in some respects more powerful than the perfect being which he admitted.

His life accorded with his principles: for since, according to these he was necessitated to evil, he yielded to his passions without control.

Tertullian, who was cotemporary with Hermogenes, confuted this monstrously absurd system in a masterly manner. (*Egarem. de L'espr. hum. and Till. Hist. Eccl. vol. 3. page 65.*)

2. The heresy of Apelles.

This man was a disciple of Marcion; but was excommunicated by him, partly because he had committed a crime with a virgin, but principally, because he dared to reform the doctrines of his master.

Marcion's two principles did not please him; and he was impelled, as he himself said in his dispute with Rhodon, by a certain insinct to admit only one, eternal, self-existent principle. But, to account for the origin of evil, his grand enquiry, he asserted, that this self-existent principle did not interfere with this earth; that he had created the angels, and amongst them, one whom he called the 'angel of fire': that this angel had made this world, after the model of another more perfect one, and that, being himself wicked, though Apelles did not attempt to explain how he became so, he had purposely made it, as it is, full of evil and misery. He acknowledged that Jesus Christ was the son of the sovereign God, and that he had come on earth in these latter times with the Holy Ghost, not with an apparent body, as Marcion taught, but a real one, to save those who believed in him, to give them a knowledge of celestial things, and to produce in them a contempt for the creator and all his works. But, lest he should make Jesus Christ dependent on the Creator, he taught that his body was not formed from the Blessed Virgin Mary, or from any other creature, but from particles of the various heavens, through which he had passed in his descent to earth, and that, on his ascension, he had restored to every heaven what he had taken from it.

Souls, according to Apelles were not absolutely incorporeal, but were spiritual substances, mixed up with certain subtile aerial bodies.

the same title to his son Commodus, this being the tenth time for him, and the fourth for Commodus, of the assumption of that title. He had by this time so weakened the barbarians, that the reduction of their countries into Roman provinces seemed at length certain, when death put an end to his career. According to Dion he was poisoned by his physicians in obsequiousness to his son Commodus: other authors attribute his death to a contagious disease, which then prevailed in the army. He is said to have accelerated his death by refusing nourishment. He died, some say at Sirmium, others at Vienna in Austria, on the 17th. of March, after a reign of nineteen years, and in the fifty-ninth year of his age. His ashes were conveyed to Rome, and buried in a kind of temple, probably the mausoleum of Adrian.

M. Aurelius drew up in his leisure hours, and probably during his absence in the German war, a work containing, in abridgement, the most excellent precepts of morality, which philosophy and human reason have discovered; though it is probable, that these precepts were the effect of human reason as aided by the diffusion, in this era, of the books of scripture. This work, which is in twelve books, has come down to us.

Many celebrated authors flourished in this reign, of whom the principal were, Lucian, Pausanias, and Aulus Gellius.

Lucian was born at Samosata in Syria, and was an Epicurean philosopher, an enemy to every other sect, as well as to Christianity. Many of his works still remain, and are remarkable for elegance of style, and sterling wit and humour.

Pausanias wrote a history of Greece in ten books, valuable for accurately describing the situation and antiquities of its various cities. This work still exists.

Aulus Gellius wrote, for the instruction and amusement of youth, a book called 'Attic nights,' (*Noctes Atticæ*,) from having been composed at Athens during the long nights of winter. It is a collection of such information, as he had acquired from an extensive reading, and from his conversations with the learned. We possess this book at the present day.

2. Commodus (*Ælius Aurelius*) succeeded his father in the empire.—He makes peace with the barbarians.

Commodus was born, as we have already noticed, in the year 161. He was handsome and strong in body; but all historians agree, that he was a horrible abyss of every vice and folly. He showed symptoms of his bad character from his childhood; and when his imprudent and fond parent had raised him prematurely to the dignity of Augustus, he used his power only to abandon himself to every species of vice.

On the death of his father he succeeded to the supreme command, much to the joy of the empire, as great things were expected from a son trained up by so good a father. These hopes he

Apelles, after his separation from Marcion, fell again into impurity with a woman named Philomena, who became a public prostitute. An evil spirit took possession of this woman; and, in her paroxysms, she poured out extravagances, which Apelles called revelations; and, whilst he rejected the books of Moses and the prophets, he published a book of the pretended revelations and prophecies of Philomena. (*Egareme de L'esp. hum. and Till. Hist. Eccl. vol. 2. page 282.*)

A. D. 181.—1. St. Theophilus, bishop of Antioch, writes his famous book to Autolycus.

St. Theophilus was originally a pagan, and, as his works show, was thoroughly versed in all the sciences of the Greeks. Having perused the holy scriptures, and considered with an upright mind the works of the creation, he became a Christian, and made such progress in virtue that he was appointed to succeed Eros, the fifth bishop of Antioch after St. Peter. He opposed himself as a wall, against the heresies of the time, particularly those of Marcion and Hermogenes, which he confuted in an able manner by his writings. He wrote many other works, which were extant in St. Jerome's time, but which have all perished except his three books to Autolycus, finished by him in the reign of Commodus. The object of these books was to bring over to the Christian faith Autolycus, whom he calls his friend, and who was a pagan. But these books seem not to have produced the desired effect. (*Till. Hist. Eccl. vol. 3. page 49. and Butler Dec. 6.*)

2. St. Hegesippus.

Another primitive father, who is supposed to have died about this time, was St. Hegesippus. He was a convert from Judaism, and is called by some ancient fathers an apostolic father, from having lived either in the time of some of the Apostles, or immediately after them. His principal work was a history of the Church, from the death of Christ to his own time, composed in a simple Gospel-style, but, according to St. Jerome, full of important information. His chief design in this work was to show to heretics, that all the various churches in the world had preserved the doctrine of the Apostles, and were united in the same faith. This great and important truth he had ascertained by visiting all these churches, and particularly, that of Rome.

The works of this father have all perished except some fragments preserved by Eusebius. (*Till. Hist. Eccl. vol. 3. page 39.*)

A. D. 183. The state of the Church under Commodus.

The change made in the empire by the death of M. Aurelius wrought also a great alteration in the state of the Christians. They had during the whole reign of that emperor experienced an almost

did not disappoint for one or two years, during which he followed the advice of the wise counsellors, whom his father had placed around him.

He continued, for some time after the death of Aurelius, the German war; but at length, weary of so long an absence from the pleasures of Italy, he made peace with the barbarians, on terms nearly similar to those of the accommodation of 175, and hastened back to Rome, which he entered in triumph, having assumed, for the fifth time, the title of emperor. (*Till. Hist. des Emps. vol. 2. page 422.*)

A. D. 181. War in Britain.

About the beginning of Commodus's reign, a very serious war arose in Britain. The Caledonians having burst through, or passed over, the fortifications made by the Romans to restrain them, spread devastation through the neighbouring provinces, and cut in pieces a Roman general with his army. Commodus on receiving this intelligence, and knowing, moreover, that the legions in Britain were in a state of very loose discipline, sent over as propretor Ulpius Marcellus, a man of low birth and uncouth manners, but an excellent soldier, and one quite insensible to the allurements either of pleasure or gain. His food was that of the common soldiers, or rather still more ordinary; for he caused his bread to be brought from Rome, to the end that being quite hard and dry, it might not tempt him to eat more of it than was alsoutely necessary. He was persuaded that a general should be, as far as possible, sleepless; and, accordingly, he allowed a very short time to repose. Under an officer like this, discipline soon revived. He kept his officers constantly on the alert, by giving them orders in the evenings for every particular hour of the night, and by informing them that they might expect a visit from him at any of these hours. He soon drove back the barbarians to their recesses; but his attempt to communicate his own austere and disinterested spirit to the army, lost him their affection; and his great reputation and success, far from winning the esteem of Commodus, brought on his hatred. Instead, therefore, of receiving a suitable recompence for his services, he with difficulty escaped death from false accusations.

The temporary discipline, established in Britain by Ulpius, soon gave way to fresh disorders amongst the legions, as we shall shortly have occasion to see.

A. D. 183. A conspiracy is formed against Commodus by his sister Lucilla;—it is discovered and defeated.—Elevation of Perennis.

Commodus, as we have already observed, retained for some time

uninterrupted persecution, notwithstanding the decree he had published against their accusers. But Commodus imitated not his father in this particular, and, in the midst of his vices, showed some justice and lenity towards Christianity. Divine Providence, whose ways are wonderful, was pleased to use as the immediate occasion of this disposition of Commodus, his favorite concubine Marcia, who was either secretly a Christian, or at least a great admirer of our holy faith. It is true that, as the ancient Roman law against all new religions had never been revoked, persecution still took place in various parts, even when no formal accusers came forward: but the Church, during this reign, enjoyed more tranquillity, than she had ever experienced before. Hence, it was about this time, that the bishops first ventured to meet in public assemblies, or councils, to discuss the common affairs of Christianity,—a practice which has ever since been followed. Hence also, the Christian religion made immense progress during this reign, particularly in Rome under the holy pope St. Eleutherius. A great number of the most noble and opulent families eagerly sought for instruction in our holy religion, and renouncing the deities of the proud mistress of the world, enrolled their names under the humble banner of a God, who had died in the midst of torments and ignominy. The conversion of so many illustrious persons gave a wonderful impulse to Christianity.

A. D. 186.—1. St. Apollonius, a Roman senator, is put to death for the faith.

Amongst the illustrious persons, who embraced Christianity during the reign of Commodus, was St. Apollonius, a Roman senator, who being already eminently skilled in human sciences, became after his conversion a great proficient in that of the saints. He was accused of Christianity to the prefect Perennis by his own slave, who therefore was put to death according to the edict of M. Aurelius. Perennis having in vain endeavoured to shake his constancy, delivered him over to the senate for trial; and though he made a most masterly defence, he was condemned to death and beheaded. The apology for the Christian religion, which he delivered on this occasion, and which was anciently greatly admired, has now perished. (*See Butler April 18th. and Till. Hist. Eccl. vol. 3. page 55.*)

2. The heresiarch Mark:—the Markites.

Under Commodus lived a famous heresiarch called Mark, against whom St. Irenæus wrote about this time.

around his person the wise counsellors appointed by his father, and governed by their advice. But growing tired of restraint, and abandoning himself to his minions and companions of debauch, he shocked the whole empire by the most wanton cruelties and most abominable disorders. The government of the provinces he entrusted to worthless freedmen, who set up every thing to sale and committed every species of violence. This conduct naturally excited universal hatred for his person: and in particular the senate was, in a great degree, irritated against him in consequence of the death, by his orders, of several of its most illustrious members.

In this state of the public mind, his sister Lucilla, widow of the emperor L. Verus, and, after his death, espoused by M. Aurelius to a senator called Pompeianus, formed a conspiracy against his life, and engaged in it a young and rich nobleman, called Quadratus, with whom she carried on an illicit commerce, and many other senators. The conspiracy was discovered by the indiscretion of a young man, named Pompeianus, (a different person from her husband,) who was charged with the assassination of Commodus; and all the conspirators, who could be discovered, including Lucilla herself, were put to death.

About this time Commodus put to death his wife Crispina, who had made him a return for his infidelities by a similar conduct in his regard. On her death he took as concubine, or perhaps as consort, for he treated her as in that quality, a young woman of low birth called Marcia, to whom he became extremely attached. Another person of mean condition, named Eclectus, was made his chamberlain and confidant. It was also at this time, that he made Perennis, one of the prefects of the pretorium, his prime minister, with uncontrolled power over every department of the state.

A. D. 186. Death of Perennis.—Elevation of Cleander.

Perennis having received, from an indolent and debauched emperor, absolute authority, abused this power in a most infamous manner. He was even accused, not without grounds, of taking measures to destroy Commodus, and to establish himself or his son in his place. The army in Britain determined no longer to tolerate such a minister, and therefore sent a deputation to Rome to demand his death. Dion and, after him, most modern authors say, that this deputation consisted of one thousand five hundred men: but Tillemont thinks that this number is scarcely credible. On the arrival of this deputation in Rome, Commodus, a person as cowardly as wicked, sacrificed his favorite, who was immediately torn in pieces by the soldiers. His wife, sister, and two of his children perished with him. His eldest son, who was at the head of the army of Illyricum, being recalled before he knew the fate of his father, was also put to death.

Commodus seems to have been roused by this event to an amendment of his conduct: but he soon relapsed, and instead of Perennis,

He was originally of the sect of Valentinus, but set himself up as the reformer of his master. God, according to him, is the principle and sovereign of all things: but in him there is not a trinity, but a quaternity, composed of Ineffable, Silence, the Father, and Truth. From this Quaternity he had learned all his doctrine, and had been introduced by it to the sight of Truth unveiled. His doctrine was such, according to Tillemont, that it would not only be useless, but dangerous, to repeat all its follies. He was a great adept in the magic art, by which and by his skill in physical sciences, he imposed on the ignorant by his pretended miracles. Women, and particularly such as were rich, were the principal objects of his attention. He persuaded them, that he could communicate to them the spirit of prophecy; and in gratitude to the author of so great a favour, they spared neither their riches nor their honour. His disciples, like true Gnostics, committed every species of crime, believing that, being perfect, they were raised above the petty restraints of law. (*Till. Hist. Eccl. vol. 2. page 266.*)

A. D. 187. St. Irenæus writes his great work against heresies. —He also writes against Valentinus and other heretics.

St. Irenæus, a disciple of SS. Polycarp and Papias, was born in Greece, about the end of the first or beginning of the second century, and was sent into Gaul in the year 157, where he was ordained priest of the church of Lyons. On the death of St. Pothinus in 177, he became chief of the Gaulish bishops, and was the light and model of the whole Church. Having been trained under the immediate disciples of the Apostles, he retained many things, which the Apostles taught by word of mouth, and which had been omitted by the Evangelists.

His treatise against heresies is a history and refutation of the various heresies, which had been broached, from Simon Magus to Tatian. He lays down the grand principle, which will ever be the terror of heretics, that every explanation of the scripture, which agrees not with constant tradition, is essentially an error. He also expressly declares, that every Church must conform in doctrine to that of Rome, the latter having always maintained the tradition of the Apostles.

St. Irenæus wrote a book, denominated "On the Ogdoad," in refutation of the Æons of Valentinus, and also several other works; but the only treatise, which has come down to us, is that against heresies. This work itself does not at present exist in the original Greek, but only in a Latin translation, which however is certainly very ancient, and seems to have been done under the eye of St. Irenæus himself. (*Till. Hist. Eccl. vol. 3. page 77.*)

A. D. 189. St. Clement of Alexandria succeeds St. Pantenus in the great catechetical school of that city.

elevated to his full confidence a creature still more contemptible and wicked. This was Cleander, a Phrygian by birth, who had come to Rome in the condition of a slave, and as such had been purchased in the public market for the service of the palace. Commodus, growing exceedingly fond of this man, gave him for wife one of his own concubines, and entrusted him with the guard of his person. This wretch abused his power still more than Perennis had done; and whilst he sold all employments and the favour of his master for his private gain, he brought about the death and ruin of a great number of persons of distinction.

The army in Britain was still in a state of confusion, being indignant at the present state of affairs in Rome. To restore order in it, Commodus sent as propretor to Britain Pertinax, an ancient officer of M. Aurelius, who had been banished by Perennis, but was recalled on the fall of that minister. Pertinax had long been highly respected in the whole empire, and had held many high offices with the greatest credit. On his arrival in Britain, he met with great difficulties, but at length succeeded in restoring peace to that country.

A. D. 187. Revolt of Maternus and the deserters.—A great contagion in Rome.—A fire and famine.

Soon after the fall of Perennis, a private soldier, called Maternus, having deserted in Gaul, put himself at the head of a banditti, and so swelled his party by deserters and robbers, that his force amounted to a numerous army, which did immense mischief in the Gaulish provinces. Pescennius Niger, who afterwards disputed the empire with Severus, was sent against them, and joining his forces with those of Severus, then governor of the Lyonois, drove the rebels before him. Maternus now conceived the bold enterprise of going to Rome, of killing Commodus, and seizing on the reins of government. Accordingly, he gave directions to his numerous followers, to repair to Rome in small bodies,—it being his intention to fall on Commodus during the festival of Cybele. But the design miscarried, through the treachery of one of his men; and he was seized and put to death. The whole affair now came to nothing.

A great plague at this time infested Rome, and swept off a vast number of its inhabitants. The lightning fell on the Capitol, and caused a conflagration, in which, according to Eusebius, four entire quarters of the city, and several great public buildings, were consumed. In addition to these calamities, there was a great famine, purposely brought on, according to some authors, by Cleander, who being immensely rich, and aiming at the supreme command, had hoarded up vast quantities of corn, in order, by its gratuitous distribution, to gain over the people.

A. D. 189. Cleander is killed.

Cleander, like so many other children of fortune, was this year

Titus Flavius Clemens was a native of Athens, where he became a great proficient in philosophy, particularly of the Platonic school. He embraced Christianity at Alexandria, and attached himself to St. Pantenus, who then presided over the famous catechetical school in that city. When St. Pantenus was sent by Demetrius, bishop of Alexandria, to preach the gospel in India, Clemens succeeded him as ruler of the school, and instructed many, who afterwards became very famous, amongst whom was Origen. He had travelled much in search of knowledge, and was one of the most learned men that ever adorned Christianity.

We have at present only three of the works of St. Clemens of Alexandria: viz. 1. His exhortation to the Gentiles. 2. His *Pedagogue*. 3. His *Stromata* or *Tapestries*,—a name he gives it on account of its miscellaneous nature.

There existed, in the time of Photius, a work under his name, called *Hypostasion*, which contained many highly exceptionable passages. But as the doctrine therein delivered was in direct opposition to what he teaches in his other works, in which he is more explicit on the trinity of persons in God and on the divinity of Jesus Christ than any other ante-Nicene father, there is reason to believe, that this work had been interpolated by heretics. However, as the Church of Rome abhors even the shadow of heresy, she has not inserted his name in the Roman martyrology, and according to Benedict xiv., will never insert it, though it be certain that he lived and died in the communion of the Catholic Church. (*See Butler Dec. 4th. Till. and Nat. Alex.*)

A. D. 191. Seleucus and Hermias, heretics of Galatia.

There appeared about this time in Galatia two heretics, Seleucus and Hermias, who, believing with Hermogenes, that matter is eternal, added that God himself is material, and that the body of Jesus Christ is in the sun. They believed that our souls are taken from the earth; and that there is no resurrection except the generation of children. They rejected the baptism of water, expecting, as our Quakers do, the baptism of the spirit. Their disciples were called *Prodianites* or *Hermiotites*; and these added new errors to those of their masters. (*Till. Hist. Eccl. vol. 3. page. 67.*)

A. D. 192.—1. Pope St. Eleutherius dies.

2. St. Victor 1. is made pope.

3. Rhodon, the Ecclesiastical writer.

Rhodon was a native of Asia. He studied at Rome under Tatian, whilst the latter was as yet a Catholic; and so far was he from imitating him in his errors, that he undertook to solve the ques-

precipitated from his high station. On a certain occasion, whilst the sports of the circus were going on, a troop of children, headed by a tall girl of a fierce and terrible aspect, entered the place, and uttered loud cries against Cleander. All the people eagerly repeated the exclamation, and rising up, went in crowds to the palace, where Cleander was closeted with the emperor, loudly demanding that minister's head. A furious and bloody contest now ensued between the people and the pretorian guards, whom Cleander ordered out against them. After much fighting, the people drove the pretorians back to the palace, and threatened to enter it by force. Commodus, who was in the inner apartments, immersed in his usual pleasures and quite ignorant of what was going on, being at length informed by his sister Fadilla, and by Marcia, that he was a lost man, if he did not sacrifice Cleander, ordered his head to be struck off and delivered to the people, who now peaceably withdrew, having treated the head and body with a thousand indignities. His wife and children, together with many of his freedmen and creatures, were also massacred, and their bodies thrown into the common sewers.

A. D. 191. Cruelty of Commodus.—The temple of Peace is burnt.

Commodus, alarmed at the late events, laid aside for a short time his customary amusements and pleasures, which however he only exchanged for acts of cruelty. So many attempts on his life and those of his ministers, rendered him excessively suspicious, and he readily gave credit to every report, however false and calumnious. He viewed as enemies all persons of rank and merit, and would not allow them to come near him. Rome therefore was now inundated with the blood of its citizens, amongst whom were many illustrious for their birth, talents and virtue.

This year witnessed the destruction by fire of the temple of Peace, built by Vespasian, after the Jewish war, to deposit in it the spoils of the temple of Jerusalem.

A. D. 192. Commodus is assassinated.

Commodus, after the short interruption of his pleasures, which we spoke of last year, replunged into them with more extravagance than ever. The nature of this work will not suffer us to enter into details, which may be seen in Crevier and other historians. Suffice it merely to say, that he appeared to have become completely

tions proposed by Tatian, in a certain book, which he wrote to show the obscurity of the scripture. Whether or not he performed this task is uncertain.

He had a celebrated conference with Apelles, one of Marcion's chief disciples, and convicted him of heresy in many points. Apelles at length was so pressed, that he refused to give any further explanation, maintaining that disputes on matters of this description were hurtful, and that every person ought to remain in his own opinion. Rhodon, despairing of extorting from him any proof of his errors, left him, bewailing the folly of a man, who set up for a master of others, whilst he was unable to give a determinate account of his own credence. This conference Rhodon inserted in a work, which he wrote against the Marcionites, and which was his principal performance. Rhodon also wrote an excellent treatise on the six days of the creation, and probably several other works against various heresies. St. Jerome attributes to him a celebrated book against the Montanists: but as Eusebius does not mention this work, Tillemont apprehends that St. Jerome attributes to Rhodon what Eusebius says of another author.

All Rhodon's works have perished. (*Till. Hist. Eccl. vol. 3. page 64.*)

4. The heresy of Theodotus, the tanner of Byzantium.—The heresiarch Artemas or Artemon.

Theodotus, the tanner of Byzantium, may be said to have been the founder of the heresy of Arius, or rather of Socinus. He was by trade a tanner at Byzantium, but having received a liberal education, was well skilled in all the arts of sophistry. In the persecution of M. Aurelius, he denied his faith, and being for that reason pointed at by the Christians, he fled to Rome. In that vast capital, he remained some time undiscovered; but being at length recognised, he met with the same treatment from the Christians, as he had experienced at Byzantium. On this he boldly declared, that his fault was but trivial, since in denying Jesus Christ he had denied a mere man, and not a God. His blasphemies shocked the whole Christian world, and he was excommunicated by pope Victor in a council of bishops.

The doctrine of Theodotus was adopted by another wretch, called Artemas or Artemon, who being a man of great abilities, gave celebrity to the heresy; so that it went by his name, rather than by that of Theodotus the tanner.

These men, like all other heretics, pretended that they had antiquity on their side; in support of which assertion, they industriously collected every passage in the ancient fathers, which, relying on the good faith and sound doctrine of their readers, they had not always written with that precision, which was afterwards introduced. (*Till. Hist. Eccl. vol. 3. page 63.*)

frantic, throwing into shade the follies of Nero himself. At the close of this year, being about to take upon himself again the consulate in the ensuing January, he conceived the design of entering on that office in the dress of a gladiator, and resolved to prepare himself for the ceremony, by passing the night in the house occupied by the gladiators, and in their company. Latus, the prefect of the Pretorium, Eclectus his chamberlain, and Marcia, his favorite concubine, tried to dissuade him from this extravagance, which so irritated him, that retiring to his chamber, he wrote down their names, at the head of those whom he intended to sacrifice to his vengeance on the following day. This paper fell, by mere accident, into the hands of Marcia; who showed it to Latus and Eclectus. All three at once resolved to prevent him, by taking him off; and Marcia undertook to be the instrument. As she was accustomed to present him a draught after bathing, she mingled poison in some wine, and gave it to him on his coming out of a bath. He became convulsed and vomited; and there being danger that he might escape, Narcissus, a famous wrestler, who was won over by great promises, fell on him and strangled him. All this took place on the 31st. of December, in the interior of the palace, and without the least knowledge of any one but the conspirators, who gave out, that he had died suddenly from a stroke of apoplexy.

As soon as his death was known, the whole city was in transports of joy, and the senate, assembling even before morning, declared him a public enemy, loaded him with maledictions, ordered his statues to be cast down, and his name to be erased, as far as possible, from public inscriptions.

Thus perished Commodus on the last night of 192, in the thirty first year of his age, and after an infamous reign of twelve years and nine months.

The principal authors, who flourished in the reign of Commodus, were Julius Pollux and Athenæus. The former wrote ten books, which are still extant, under the title of *Onomasticon*. This work is a kind of dictionary of synonymous words in the Greek language. Athenæus wrote an elegant and miscellaneous work, called *Deipnosophistæ*, or supper of the sophists, replete with very curious and interesting remarks and anecdotes of the manners of the ancients, and likewise valuable for the scattered pieces of ancient poetry, which it preserves. The work originally consisted of fifteen books; but we have at present only an abridgement of, or extracts from it, which were made, according to Casaubon, at Constantinople, about five or six hundred years ago. Athenæus also wrote several other works, which are now lost.

A. D. 193.—1. Theodotion's translation of the scriptures.

About this time, another translation of the holy scriptures into Greek was published by Theodotion, a native of Ephesus. He was at first a disciple of Tatian, afterwards adhered to Marcion, and finally became a Jew. This version, like those of Aquila and Symmachus, was in general very defective; but it was considered so good with respect to the book of Daniel, that it was for a long time adopted by the Church; and even at the present day, the Church reads the two last chapters from this version, together with the hymn of the three children and the preceding prayer. There remain at present only a few fragments of this translation.

Having now mentioned the three principal translations of the scriptures into Greek, made by Jews or heretics after the time of our Saviour, it may be proper to give in this place a short account of the Chaldaic paraphrases or Targums, as also of the Talmud, Masora, and some other attempts of the Jews to explain or illustrate the holy scriptures.

1. Targums, or Chaldaic paraphrases.

The word Targum is Chaldaic, and signifies exposition. There are at present ten of these Targums or expositions, in the Chaldaic language, some of which are very ancient, and are written in a pure Chaldaic, similar to that of the books of Daniel and Esdras: others are more modern, as is manifest from the number of barbarous words used in them. The most ancient are those of Jonathan and Onkelos, of which the former is a paraphrase of the books of Josue, Kings, and the greater and lesser Prophets: the latter is a paraphrase of the Pentateuch or five books of Moses, and is so close to the text, that it is rather a translation than a paraphrase. This of all the Targums is the most esteemed, both by Jews and Christians.

With respect to the antiquity of these two Targums, the Jews hold, that Jonathan's was written in the time of Herod the Great, and that of Onkelos, somewhat, but not much later: but as Origen and St. Jerome, who searched for translations of the scripture in every quarter, knew nothing about these Targums, biblical scholars generally agree that they were posterior to the fifth century. All the others are certainly still more modern.

2. Masora;—Masorites.—Ketib-keri.

The word Masora, derived from the Hebrew verb *masor*, to deliver, signifies tradition; but it is now used by biblical scholars in a more limited sense, to signify not tradition in general, but the traditional method of reading the text of the holy scriptures, and in particular to express the system, which the Jews have invented, of securing, as they imagine, this traditional method by certain marks, which they have affixed to the sacred text, and by other means. These marks consist of various accents to regulate the

A. D. 193.—1. Publius Elvius Pertinax is made emperor.

As soon as Commodus had expired, the conspirators resolved to offer the imperial diadem to Pertinax, at that time one of the consuls and the governor of Rome. Accordingly, Lætus accompanied by a few faithful soldiers, went to his house to make him the proposal. The first impression of Pertinax was, that his last hour had come; and sitting up in his bed, he very calmly bade them execute their commission, and free Commodus from the almost only remaining friend of M. Aurelius. When at length he was assured of the real state of affairs, he accompanied Lætus to the barracks of the pretorians, who were soon prevailed on to proclaim him emperor,—the soldiers being told that Commodus had died from apoplexy. From the pretorium Pertinax went to the senate, already assembled on the news of Commodus's death, and was received in the most cordial manner. At first he declined the dignity, and proposed another senator, more illustrious than himself: but the senate gave a deaf ear to his representations; and at length, giving his consent, he was solemnly inaugurated emperor, to the great joy of the whole city.

Pertinax was born in 126, at Alba Pompæa, in Piedmont, and was the son of a freedman, who earned his subsistence by making charcoal. However, he received a good education, and entering the army, was raised by his merit to the first employments. He was universally admired and loved; and during his short administration, walking in the footsteps of A. Pius and M. Aurelius, he displayed every virtue, which can be desired in a monarch.

The statues of Commodus, as we have already observed, had been thrown down by order of the senate. As most of them were made of silver or bronze, Pertinax caused them to be melted, and made money of them to replenish the treasury, thus putting it in a condition of meeting all public expenses. From these expenses he retrenched whatever appeared useless; so that he reduced to one half the sums generally spent on the palace. His table above all things was particularly moderate; and as every one wished to imitate the prince, provisions abounded in the market. He severely punished informers, and imposed penalties on those, who in future should exercise that infamous employ. He recalled all those who had been banished for the crime of high treason, and restored the memory of those to whom he could not restore life, promising with an oath never to hear an accusation on that subject. Thus families, at length, were at liberty to bewail their parents and friends murdered by Commodus, and to take up their bodies to inter them in their family tombs. He gave back to their masters the slaves, who had escaped by lurking in the palace and in the grounds of which Commodus had taken possession. He protested, that he would never receive legacies, which were in the least prejudicial to the rights of the relations and legitimate heirs of the deceased,

tones of the voice in reading, in pauses, &c. &c.—and particularly in points, significant of the vowels; and the Jewish doctors, who invented and realized this plan, are called the Masorites.

Anciently, the scriptures were written in one continued series of letters, without any stops or divisions, and in a kind of shorthand, which gave only the consonants of each word, as when we write *gd* which may signify either *God*, *good*, *gad*, or *goad*, according as we accompany it with vowels. The distinction, therefore, of word from word, phrase from phrase, verse from verse, and the vowels to accompany the consonants, were known only by tradition; and, say the Jews, lest this traditional knowledge should be lost, their doctors of the law introduced the Masoretic marks.

If it were certain that these marks were affixed to the sacred text by Esdras or any other inspired persons, they would at once settle this text, and render it unlawful to read it in any other manner. But the council of Trent proceeded on the contrary supposition when it pronounced authentic the Latin translation, called the Vulgate, which, certainly, was not made from the original Bible in its present state and punctuation, and, in many passages, differs from it. Towards the beginning of the seventeenth century, Cappel, a French Calvinistic minister, boldly came forward to attest, virtually, the wisdom of this decision in his celebrated works, *Arcanum punctuationis revelatum*, and *Critica sacra*, in which he gave a deadly blow to the Masora. Great at first was the alarm and consternation, caused by these works in the whole Protestant community, which had sneered at the Vulgate, and boasted to the people, that their versions of the holy scriptures, made according to the Rabbinical points, were from the pure original fountains. A furious paper war was commenced between Cappel and the Buxtorfs, the champions of the Rabbins: but Cappel triumphed, and there is no able biblical scholar at present, even amongst the Protestants, who does not acknowledge, that the Rabbinical points are of comparatively modern date, and are calculated to lead astray the perusers of the Bible, rather than to guide them. Dr. Horne himself, though a bitter enemy of Catholicity, reluctantly joins in this sentence, by owning that Cappel had the advantage over the Buxtorfs in the contest. Thus our English Protestant divines, after all the noise they have made on this subject, are obliged to acknowledge, that the English Bible, translated, as it has been, from the original according to the Rabbinical points, is not the authentic scripture.

One of the principal parts of the Masora is the Ketib-keri. When, in the Hebrew Bible, a word occurs in the text which is not to be pronounced as it is written, it has a small circle over it, and is called *Ketib*, (i. e. *written* or *write*.) and in the margin a word occurs instead of it, which is to be pronounced with the vowels

or such as were doubtful or uncertain. He chose rather, as he said in the senate, that the treasury should want money, than to see it filled with riches acquired by disgraceful means; and he issued on this subject several decrees, which are still celebrated amongst lawyers. He abolished all the new imposts which the tyrant had laid on rivers, ports, and highways. He would not allow his name to be inscribed in the places which belonged to the state, as was customary, declaring that these places did not appertain to him, but to the public. He allowed every one to cultivate the desert lands of Italy and the provinces, and even such as belonged to the state, and gave the full and perpetual dominion of these lands to the cultivators, exempting them at the same time from all imposts during ten years. But Divine Providence refused to Rome for any long time so good an emperor.

2. Pertinax is slain by the pretorian guards, eighty seven days after his inauguration.—The empire is put up to auction:—Didius Julianus is the highest bidder, and is proclaimed emperor.

Lætus, who had been actuated merely by personal considerations in raising Pertinax to the empire, being disappointed in his expectation of becoming his prime minister, resolved to undo what he had done; and accordingly, he began to manœuvre secretly for the new emperor's ruin. The numerous train of freedmen and officers of the household of Commodus, and many others throughout the city, who owed their places and riches to his favour, were all inimical to Pertinax: and as he had it in view to reform the pretorian guards, these also were disposed to take any violent measures against him. Lætus, availing himself of these circumstances, excited the pretorians underhand to mutiny, well knowing that, should they attack the palace, no resistance would be made against them. Things turned out, just as he had desired. The pretorians, irritated by a severe punishment inflicted on some of their companions by Lætus, their prefect, who falsely asserted that he acted by the command of Pertinax, flew to arms; and about two or three hundred of them directed their march to the palace, which they entered, as had been expected, without resistance, and penetrated to the apartment of Pertinax. He was advised to retire and hide himself, till the people should come to his assistance: but he thought it disgraceful to fly before soldiers, and flattered himself, that his presence would overawe the mutineers, and keep them within the bounds of their duty. He went out, therefore, to meet them, and with a grave and steady countenance, asked them what they wanted, and whether they, who were charged with the guard of their prince, were disposed to betray and kill him, certain as they must be, that such a conduct would render them execrable in the eyes of the world, and would infallibly bring down on them a heavy punishment from his successor. They listened to him for a considerable time with respect, casting down their eyes and replacing

which accompany the *Ketib*. This marginal word is called the *Keri*; (i. e. *pronounce* or *pronounced*;) and for brevity's sake, it is accompanied with the Hebrew letter *Koph*, the initial of *Keri*. There are in the Hebrew Bible about a thousand passages, which have the *Ketib-keri*.

The Masora, in its present state extends not only to the vowel points, the accents, the division of words and verses, but also to the number of words and even letters, contained in the Bible, the exact middle of the different books, the size of various consonants, and many other equally *important* trifles.

As for the time of the invention of the Masora, there are various opinions. Many think that the vowel points were invented, about the sixth century, by the Jewish doctors of the school of Tiberias; but Morinus gives good proof that they were introduced much later.

3. Talmud or Thalmud.—Talmud, a word derived from the Hebrew verb *Lamad*, to learn or teach, signifies doctrine, and is the traditional law of the Jews, committed to writing. It consists of two parts; the Misna or Mishne, which is the text, and the Gemara, which is the comment on the text.

It is certain, that many great revealed truths were delivered down from the very beginning of the world, by mere oral tradition, amongst the people of God, which, though really contained in the scriptures, are not all of them expressed there in a very explicit manner. Such were, original sin and its remedy, the existence of demons, and their power over man, a middle state of souls after death, and several other points. But it is also certain, that during the troubled state of the Jewish kingdom after the Babylonish captivity, the Scribes and Pharisees introduced a vast number of observances of their own invention, which they falsely called the traditions of their forefathers.

Our Saviour, when on earth, made a pointed distinction between these two kinds of traditional doctrines. Several of the former were the groundwork of some of his discourses: and, though he knew that all of them were perfectly well known to his auditors, he never dropped a word in their disparagement, thus indirectly admitting and confirming them. But as for the Rabbinical observances, miscalled traditions, he condemned them as idle ceremonies, mere doctrines of man, and not the commands of God.

But the Jewish doctors obstinately clung to their erroneous ideas; and, lest these imaginary traditions should be lost after the final dispersion of the nation under Adrian, they resolved to commit them to writing. The person, who performed this task was Rabbi Judas called by the Jews the "Saint," who became, on the forementioned occasion, the prince of the captivity. The work, in which he embodied all these pretended traditions, he called the

their swords in their scabbards. Most of them even began to retire, when suddenly a German soldier, called Tausius, interrupted Pertinax, and striking him with his sword, caused his comrades to rally and fall upon him. Pertinax, wrapping his head in his cloak and invoking Jupiter the Avenger, received their strokes without resistance and was immediately slain. With him died Eclectus, the only person who bravely attempted to defend him.

The pretorians, having thus, to the inexpressible grief and horror of Rome, assassinated the virtuous Pertinax, shut themselves up in their camp, and by heralds on its walls, made proclamation, that they would raise to the empire him, who should come forward with the richest donation. Two purchasers, men of immense fortunes, basely appeared: one was Flavius Simplicianus, prefect of the city and father-in-law of Pertinax, who happened at that time to be in the camp, having been sent by the emperor to appease the soldiers: the other was Didius Julianus, who had been consul with Pertinax and had held many other high offices in the state. A regular bidding now took place, as at an auction; but Didius, at length, carried the commodity, by the offer of a sum of money, which the other refused to cover. This sum was twenty five thousand sesterces (about four hundred pounds sterling) to each soldier. He was immediately proclaimed emperor; and being conducted by a large body of the pretorians to the senate, he was recognised in this quality by that body, though grievously against its will.

3. The armies refuse to acquiesce in the nomination of Didius. —Severus is proclaimed emperor by the army of Pannonia, and Pescennius Niger by that of Syria.—Albinus, governor of Britain, is nominated Cæsar by Severus,—who marches on Rome.—Didius is put to death, and Severus is proclaimed emperor by the senate:—he disbands the pretorian guards.

The principal armies of the empire were at this time commanded by three renowned officers: viz. that of Pannonia by Septimius Severus, that of Syria by Pescennius Niger, and that of Britain by Clodius Albinus. Great was the indignation of all these armies, when they learned what had been going on at Rome; but though they were unanimous in rejecting Didius, they differed in opinion as to the successor of Pertinax, each army wishing for emperor its respective commander. That of Syria immediately proclaimed Pescennius Niger, and that of Pannonia Severus. The last mentioned officer, leaving behind him Niger, and having gained over to his party Albinus, governor of Britain, by giving him the title of Cæsar, marched directly on Rome. Didius made some feeble attempts to support himself; but on the approach of Severus, was abandoned by the Pretorians, and put to death by order of the senate. He was at this time in the sixty first year of his age, and had reigned sixty six days.

Misna or *Misnæ*,—a Hebrew word, which signifies *second*; and he gave it this name to show, that this was the second law, given on mount Sinai to Mose: for the Jews pretend, that two distinct laws were given by God to Moses, one written, the other to be delivered to posterity by oral tradition.

The Misna was written in the Hebrew language about the year a hundred and eighty of Christ, and was received by the Jews as sacred scripture. On this work, the Rabbi Joannan, who presided over the academy of Tiberias, wrote a comment in Chaldaic, about the end of the second or third century, according to the Jews, but, according to Morinus, towards the end of the seventh, and gave it the name of Gemara or perfection. The Misna with this comment is called the Talmud of Jerusalem. This comment not pleasing the Jews of Persia, the Rabbi Asè wrote another in the same language, about a hundred years after the death of Rabbi Joannan; and the Misna with this comment is called the Babylonish Talmud.

The Misna is comparatively free from fables, and consists chiefly of ceremonial precepts; but the Gemaras are replete with the most absurd and often blasphemous tales, particularly the Babylonish Gemara, which is the favorite of the Jews and is by far the most extensive.

The following specimen of Rabbinical tales is given by the Encyclopædia Britannica. "Adam's *body* was made of the earth of Babylon: his *head* of the land of Israel: his other *members* of other parts of the world. Rabbi Aha expressly marks the twelve hours, in which his various parts were formed. His stature was from one end of the world to the other; and it was for his transgression, that the creator lessened him; for before, says Rabbi Eleazar, with his head he reached the firmament."

4. Cabala:—Cabalists.

Cabala, in Hebrew, has the same signification as Masora, viz. tradition, being derived from the Hebrew word *cab il*, to receive; and it is used by the Jews to designate a certain art, which they pretend to have received by tradition from the earliest ages, by which they can discover in the written word of God, a thousand secrets unknown to the rest of mankind. Those who are versed in this art are called Cabalists.

Every word, every letter, every apex of the sacred volume, is replete with wonders, which come out under the hands of the Cabalists, by a variety of devices in the way of anagrams &c. &c., with which they torture the holy text. Not only is futurity thus revealed to them, but they can, by a deep knowledge of the Cabala, work all kinds of miracles. It was by this art, say many Jews, that Jesus performed his wonders; though others, (for all acknowledge these wonders,) attribute them to the use he made of the

Severus was now proclaimed emperor by the senate and all Italy. Before he would enter Rome, he demanded from the pretorians the surrendry of all those, who had been immediately concerned in the murder of Pertinax. The pretorians, being falsely assured by the emissaries whom he sent amongst them, that nothing more would be required of them, obeyed his orders, and the assassins of Pertinax, with all those who had accompanied them, were immediately executed. He then artfully induced the whole body to come out to him, as if to take the oath of allegiance; and having surrounded them with his whole army, he stripped them of their arms and soldiers' dress, disbanded them with ignominy, and banished them to the distance of a hundred miles from Rome, forbidding them under pain of death to approach nearer to the city. He now entered Rome in battle array, and took solemn possession of the empire.

Severus (Lucius Septimius) was born at Leptis in Africa, of an illustrious family, in the year 164, and had filled with great distinction the first offices of the state. He was a great captain and consummate statesman: but in conducting his great enterprises, he had recourse to dissimulation, perfidy, perjury, and cruelty, in which latter quality he was but little inferior to Commodus himself.

4. Severus forms a new body of pretorians:—he prepares for war against Niger.—Hostilities commence between the two rivals.

The ancient pretorian guards being now disbanded, Severus formed a new and far more numerous body, not from the youth of Italy, which had for the most part composed the other, but from soldiers of all nations, the most robust and valiant of his whole army. Learning that Niger was making great preparations in the east to establish his claim to the empire, he, on his side, levied troops in every quarter, equipped fleets, and took every measure, which consummate prudence could dictate, not only to defend himself, but to attack his rival. He ordered the troops he had left in Illyricum to advance into Thrace, to prevent Niger from taking possession of that province; and he sent some legions to Africa, lest Niger, invading it from Egypt and Libya, should cut off the provisions, which Rome was accustomed to receive from that quarter. Having made these arrangements, he left Rome and marched in the direction of Thrace.

Niger was amusing himself at Antioch when he was informed of Severus' movements. He immediately gave orders for the fortification of mount Taurus, which separates Cappadocia from Cilicia, and placing himself at the head of a division of his army, crossed the Hellespont, in order to secure Byzantium. This city was of the highest importance, not only because it was rich and strongly fortified, but, principally, because it ensured an easy communication between Europe and Asia.

famous *Tetragrammaton* or *Schemhamphorasch*,—the name of God not explicated.

The name, which expresses the aseity or primary attribute of God, is written in Hebrew by four letters, *jod, he, vau, he*, and was, for the first time, revealed to Moses at the burning bush in the desert of Sinai. It signifies, in an abbreviated manner, 'I am who am.'

The ancient Jews were accustomed to pronounce this word, without scruple, whenever it occurred in the scriptures: but after the Babylonish captivity, this common use ceased, and its pronunciation was reserved to the High Priest alone, when, on the day of expiation, he gave his solemn benediction to the people. The Jews say, that this latter practice itself was discontinued, lest the profane, who began to crowd Jerusalem, should learn this name. Thus its true pronunciation was lost. Instead of this name, which we pronounce *Jehova*, the Jews always substitute *Adonai*, or *Elohim*. They have a thousand fabulous notions respecting this name. (*See Calmet. Dict. Artic. Jehova.*)

A. D. 194. Theodotus the banker or money-changer, a disciple of Theodotus the tanner, founder of the sect of the Melchisedecians.

Amongst the disciples of Theodotus the tanner, there was one, who bore the same name, but followed the occupation of a banker, or money-changer. He soon improved on the doctrine of his master, by introducing errors respecting Melchisedech, and is therefore considered the founder of the Melchisedecians.

These heretics held, that Melchisedech was not a man, but a celestial virtue, superior to Jesus Christ,—being the intercessor and advocate of Angels, whereas Jesus Christ exercises that office only for man; and that Melchisedech was the model of Jesus Christ. They added that Melchisedech had really no father or mother, and that his commencement and end were incomprehensible. They grounded themselves on certain apocryphal books, composed by themselves and nowhere mentioned in the holy scriptures, and on a variety of passages of scripture, which speak of Melchisedech.

There has been a variety of strange opinions respecting Melchisedech. The Jews generally hold, that he was Sem, the son of Noe, Sem having been cotemporary with Abraham. But this opinion, though innocent, is proved to be false by many convincing reasons. About the end of the third century, Hierax, an Egyptian, modifying the error of Theodotus the banker, taught that Melchisedech was the Holy Ghost; whilst Origen and Didymus are said to have taught that he was an angel. This latter opinion, which is erroneous if not heretical, has been put forth lately in the work, which purports to contain the revelations of sister Emmerich. (*La douloureuse Passion, &c. 3. ed. coup d'œil sur Melchi. page 49.*)

Hostilities commenced in an action fought near Perinthus or Heraclea, in which the troops of Niger had the advantage, killing a great number of Severus' men, and amongst them many persons of distinction. As Niger had been the aggressor on this occasion, he was declared a public enemy by the senate, as was also Emilianus, at that time proconsul of Asia, and charged by Niger with the principal management of the war.

Though the rupture between the two rivals seemed increased by these occurrences, yet a negotiation took place between them, but without effect. Niger proposed an equal division of the empire. Severus, always maintaining a high tone of superiority, would grant his enemy only exile and security for his life. Indeed, neither seemed to have entered on the negotiation with any other view, but to obtain the appearance of moderation: each felt that arms alone must decide the contest.

A. D. 194. Three great battles are fought by the rival emperors.—Niger is defeated and slain.—Severus advances into the east.

Severus rapidly marched from Rome to Thrace, and leaving Byzantium behind him, proceeded with the greater part of his army to Asia. A great battle was fought near Cizycus, on the coast of lower Mysia, between these troops, commanded, not by Severus in person, but by one of his generals, and those of Niger, commanded by Emilianus, in which the latter were totally defeated. Another great battle was fought between Nicea and Cius, in which Niger commanded in person. Again his army was defeated; and he fled to the countries which lay beyond mount Taurus. Severus pursued him; but finding all the passes of mount Taurus strongly fortified, he was obliged to halt for a considerable time, to his great discouragement and that of his army. At length Divine Providence interfered in his favour; for a dreadful fall of rain and snow formed such torrents in the mountains, that the fortifications of Niger were swept away, and a passage was opened to the army of Severus. Another great and decisive action took place soon afterwards, near Issus in Cilicia, at a place called the gates of Cilicia, in which the troops of Severus, commanded by Valerianus and Anullinus, were again victorious. Niger fled with an intention of throwing himself into Parthia: but he was overtaken before he reached the Euphrates, and his head was cut off and brought to Severus.

Cruel in the highest degree was the use Severus made of his victory. All the senators, who had served in Niger's army, were put to death by him, besides a great number of persons of inferior condition; and he severely chastised the towns, which had shown partiality to Niger's cause.

Byzantium was now the only place, which refused to acknow-

A French author, mentioned by Salien, held that Melchisedech was Enoch. Another, refuted by father Petau, maintained, that the Magi, who came to Bethlehem to adore Jesus Christ, were Enoch, Melchisedech, and Elias. Certain Jewish authors have inferred from the silence of the scripture respecting his race and parents, that he was illegitimate. The heretic Damiens, one of the ancient Melchisedecians, taught that Melchisedech was the son of God, who appeared to Abraham, and that the holy patriarch adored him and acknowledged him for the Messiah. Peter Cunæus renewed that opinion, in his dissertation on the republic of the Hebrews, and produced several apparently strong reasons in its support. Peter Moulin, another Protestant author, appeared on the same side of the question, as did also James Gaillard in 1689. But the Catholic, resting on the authority of the Church, laughs to scorn all these fanciful theories. (*See Calmet, Dic. Artic. Melch. and Till. Hist. Eccl. vol. 3. page 73.*)

A. D. 196. Dispute respecting the Paschal time.

There had long been a difference between the western and many of the eastern churches, respecting the time for the celebration of Easter: and as this question appertained not to faith but merely to discipline, no rupture of communion had hitherto taken place on that account. But as great confusion, in the now multiplied state of Christianity, began to be occasioned by this difference, pope Victor thought it high time to put an end to it, and to oblige the whole church to abide by the discipline, which its supreme head St. Peter, had established in the Church of Rome. Accordingly, assembling a council, he issued a decree, ordaining that the day for the due celebration of Easter was not the fourteenth day of the vernal equinoctial moon, but the sunday subsequent to it. This decree was immediately received by the bishops of the west, as also by those of Palestine, of Pontus, of Greece, and of Mesopotamia, assembled in their respective provincial councils, but was rejected by Polycrates, bishop of Ephesus, in a council of the bishops of Asia Minor.

Whether or no St. Victor excommunicated these latter churches, for not receiving this decision, is a question much agitated amongst divines and ecclesiastical historians. The negative seems the most probable, and is maintained in express dissertations by Natalis Alexander and Sandini. Baronius and many others hold the affirmative.

A. D. 197.—I. Praxeas introduces the heresy of the Patripassians.

Praxeas was a native of Phrygia, and, for some time, followed the sect of Montanus. He had been in prison for the faith. Renouncing Montanism he went to Rome, where he was treated with some distinction by the Christians, as one who had been a confes-

ledge Severus. He had left an army in its blockade, when he passed the Hellespont: he now commenced, by his lieutenants, its formal siege, which lasted nearly three years. As for himself, he crossed the Euphrates, to chastise the various nations of Mesopotamia and Syria, which had either succoured Niger, or had taken advantage of the civil war to attack the Roman possessions. He advanced as far as Nisibis, conquering the whole country, which he reduced into a Roman province.

A. D. 196.—1. Fall of Byzantium.

Byzantium, having sustained a siege of nearly three years, and repelled every assault of Severus' troops, was at length forced by famine to surrender at discretion. All its magistrates and soldiers were unmercifully put to death, its citizens were deprived of their goods and chattels, its public buildings were destroyed, and its walls were levelled with the ground. Severus was still in the east, when this event took place.

2. Rupture between Severus and Albinus.—Caracalla, Severus' son, is declared Cæsar.

Severus had conferred the title of Cæsar on Albinus, merely to keep him quiet whilst he engaged Niger, resolving to put him down also, as soon as he should have conquered the last mentioned. Accordingly, he began to treat him coldly and to refuse him the privileges due to his rank of Cæsar. According to some authors, he even made an attempt on his life by hired assassins. Albinus, therefore, resolved to prepare for war, and at once assumed the title of Augustus. Having assembled a numerous army in Britain, he passed over with it into Gaul, and engaged in his interest the troops of that province, as well as those of Spain. Severus caused him to be declared an enemy by the senate, and without loss of time, returned from the east to Rome, whence he began his march towards Gaul. In his journey, he named Cæsar his eldest son Bassianus, afterwards called Caracalla.

A. D. 197.—1. Albinus is defeated and slain.—Cruel conduct of Severus.

Severus, having passed the Alps and entered Gaul, marched, at the head of one hundred and fifty thousand men, on Lyons, where Albinus met him with an equal number. A dreadful battle ensued, in the plain which lies between Lyons and Trevoux. Victory

sor. This honour swelled him with pride, which occasioned his ruin. Under pretence of avoiding the impious doctrines, then in circulation, of Valentinus and Marcion, who held a plurality of gods, he went into the opposite extreme, and denied the Trinity, teaching that there is only the Father in God, and that it was the Father, who became man and died for our salvation. His followers were from this doctrine called Patripassians. He was condemned by pope Victor in a council, and made several times a formal retraction of his error; but he always relapsed, and continued obstinate till his death. Tertullian, after his fall into Montanism, wrote a severe refutation of this heresiarch.

Tertullian complains in the forementioned work, that the pope, (he does not say what pope it was,) having given letters of communion to Montanus, Priscilla, and Maximilla, was induced by Praxeas to revoke them. This story is credited by most ecclesiastical historians: but Sandini calls it in question, observing that Tertullian, after his fall, would naturally hold this language; as it has often been the practice of heretics to impute their false doctrines to popes, in order more easily to deceive mankind. However, supposing this story to be true, it only follows that the pope had been imposed on by the pretended sanctity of the Montanists, and therefore had erred, not in faith, but with respect to persons,—a species of error, which no Catholic ever denied to be possible in the Roman pontiffs. (*See Sandi. in Victor. 1.*)

2. The Christians are again cruelly persecuted.

The check, which persecution had received from Commodus, having been removed by his death, and the enemies of Christianity beholding with indignation its rapid progress, a new and very terrible persecution began about this time. Severus, indeed, had not as yet published any fresh edict against the Christians: on the contrary, he is said by Tertullian to have screened several Christians of distinction from the fury of the populace: but the ancient laws of the empire, not yet revoked, which forbade all religions, except such as were approved of by the senate, were a sufficient plea to those, who hated Christians, to treat them with every species of cruelty and injustice. The foul calumnies also, which had been so long in circulation, were renewed with aggravation; and all the calamities of the empire were attributed to them. At Rome, in particular, there was the bitterest feeling against them; and the people would often demand from the magistrates, that the Christians should be sent to the lions. Nor did they always await the decision of the authorities; but taking the law into their own hands, they pursued them with fire and sword.

for a long time in suspense, seemed, at length, to lean in favour of Albinus,—the right wing of Severus having given way, and his own horse being killed under him:—but he rallied his men; and his cavalry coming up at this moment, Albinus's troops were thrown into disorder, and were at length totally routed. Albinus, finding all lost, killed himself.

Severus at first pretended to pardon the wife and children of Albinus; but very soon afterwards, put them to death, with all his family and friends, amongst whom were some of the most illustrious persons of Rome and many noble ladies. He also commanded the execution of the most distinguished persons of Gaul and Spain.

2. Severus goes to Britain which he divides into two provinces:—His return to Rome and savage conduct there.

Severus having settled affairs in Gaul, went over into Britain; and to prevent too great an accumulation of power in one person, he divided the island into two provinces, appointing over one of them Heraclianus, and Virius Lupus over the other.

From Britain Severus returned to Rome, accompanied by his whole army. That city, and the senate had expressed a feeling highly favourable to Albinus, and had learned with much regret the triumph of his rival. Severus, who was not ignorant of this disposition, had sent to Rome, after his victory, the head of Albinus, stuck on a pole, with a menacing letter to the senate, giving them thereby to understand what they might expect from him, on his arrival in the city. Accordingly, no way dissembling his anger, he no sooner arrived in Rome, than he put to death a vast number of the most illustrious senators: and the more to irritate the senate and city, he became the panegyrist of the infamous Commodus, and caused divine honours to be decreed to his memory. Narcissus, who had strangled him and who was still alive, he condemned to be devoured by wild beasts. His motive, in these numerous executions, was not in a great many instances, mere revenge, but avarice: for he invariably confiscated the property of those who were slain, and was thus enabled to secure the soldiery, and win over the people, by large sums of money distributed amongst them.

3. Severus goes into the east, to make war on the Parthians.

Severus did not stay long in Rome. Learning that the Parthians, availing themselves of the late civil war with Albinus, had entered in a hostile manner the Roman province and were besieging Nisibis, and moreover desirous of acquiring a title to a triumph, more honourable than he could derive from civil contests, he resolved to march into the east without delay. Assembling therefore his army at Brundisium, he sailed with it from that port to Syria, and rapidly traversing Mesopotamia, arrived at Nisibis. The Par-

A. D. 198. The famous Tertullian begins to distinguish himself about this time. He writes his apology and several other works.

Q. Septimius Florens Tertullianus was a native of Carthage, and the son of a lieutenant of the militia, who gave him a liberal education. He was originally a pagan, had entered on the marriage state, and, as himself informs us, was immersed in almost every vice. Struck by the conduct and constancy of the Christians, and having perused the sacred scriptures, he embraced Christianity, and so distinguished himself by his virtue, that he was ordained priest. From Carthage he went to Rome, and acquired a great reputation by his writings against pagans and heretics. His masterpiece is the apology he published about this time, for the Christian religion, which is accounted the most complete and finished of all the apologies, which have come down to us.

Tertullian is the most ancient of the Latin fathers; and, probably, he yielded to none of them in extensive learning. He had a lively, vehement, ardent and subtle genius, but was prone to anger; and, carrying his ideas of morality beyond the golden mean, in which true virtue consists, he fell insensibly into the heresy of Montanus. (*See Butler 17th. July. and Till. Hist. Eccl. vol. 3. page 196.*)

thians fled at his approach : and he returned into Syria, to prepare for the campaign he meditated against them for the ensuing year A. D. 198. Severus confers on his son Bassianus, the title of Augustus, and on his other son Geta, that of Cæsar.—He penetrates into Parthia, and takes and pillages Ctesiphon.—Hostilities recommence in Britain.

Severus had two sons, Bassianus, afterwards called Caracalla, and Geta ; the former of whom was born in 188, and the latter in 189. Eager that these sons should succeed him in the empire he this year conferred on the elder the title of Augustus, and that of Cæsar on the younger.

Having finished his preparations for the Parthian war, he advanced towards that country, following the course of the Euphrates ; and in order to transport his fleet and army to the Tigris, he caused the channel of Naar-malca, formed by Trajan, to be cleared. Seleucia and Babylon were taken by him without resistance ; and Ctesiphon also, the capital and residence of the Parthian kings, fell into his hands. He gave up this city to be plundered by the army, who slew all its soldiers and male inhabitants, and made captives all the women and children. After this success he returned to Syria, not along the banks of the Euphrates, which had been exhausted of provisions by his advance, but by those of the Tigris.

During the absence of Severus in the east, the Caledonians and Maætæ, in the north of Britain, renewed hostilities against the Romans. Lupus, the governor of the northern province, not having sufficient forces to resist them, purchased an accommodation by a large sum of money.

THIRD CENTURY.

A. D. 201.—1. Pope St. Victor dies on the vii. of the Calends of August, (26th. July,)—having sat in the pontifical chair ten years.

2. St. Zephyrinus is made pope on the vi. of the Ides of August. (8th.)

A. D. 202. Severus raises the fifth general persecution.

Whilst Severus was uncertain as to the issue of the civil war with Niger and Albinus, he showed, as we have observed in 197, some favour to the Christians; and this conduct continued during his expedition into Parthia. But this favour seems to have been the effect of policy, not of benignity or justice, qualities quite foreign from his heart. As soon, therefore, as he had vanquished all his public enemies, he gave way to his latent hatred towards the Christians, and published a bloody edict against them. He was in Palestine when he issued this decree, which at first included the Jews, but soon afterwards affected Christians alone.

This persecution was so severe, in general, that many Christians believed it to be that of Anti-Christ. It raged with particular fury at Alexandria, in Egypt, to which city Severus went soon after the publication of his edict, and where great numbers, brought from every part of Egypt, were put to death, after enduring the most exquisite torments. Amongst other illustrious martyrs was Origen's father Leonidas, who left behind him a widow and seven children, in the utmost poverty, as his estates had all been confiscated.

Most violent, also, was this persecution in Gaul. St. Irenæus, the holy bishop of Lyons, having rendered himself conspicuous by the conversion of nearly the whole population of that city, was put to death; and with him were massacred so many Christians, that the streets are said to have run with streams of blood. Severus seems to have given particular orders respecting Lyons: for, having been formerly governor of that city, and an eye witness of the flourishing state of its Church, he imagined that, by severity in that quarter, he was inflicting a deadly wound on Christianity itself. (*Till. Hist. Eccl. vol. 3. page 94. and Butler June 28th.*)

A. D. 203. Martyrdom of SS. Perpetua, Felicitas, &c.

The persecution, which raged last year with such violence in Egypt and Gaul, was this year felt severely in Africa; where the governor, Minutius Firminianus, carried the bloody edicts of Severus into execution. The martyrs, who suffered on this occasion, are amongst the most celebrated champions of Christianity, par-

THIRD CENTURY.



A. D. 201.—

A. D. 202. The cruelties of Severus in the east :—he visits Egypt and Palestine.—Elevation of Plautian.

Severus, after the fall of Ctesiphon, retreated, as we observed in 198, to Syria along the banks of the Tigris. In his route lay the strong city of Atra, which, it will be remembered, had defied Trajan, and which had lately offended Severus by sending succours to Niger. This place, then, he resolved to take: but having twice attacked it in 199, he was repulsed with immense loss both in men and military engines. To indemnify himself for this disgrace, he turned all his fury on the Romans themselves; and partly under the pretext of the favour they had shown to Niger, and partly under that of treasonable designs against his person, he put to death vast numbers of illustrious and virtuous persons, in every part of the empire.

From Syria he went to Palestine, and thence to Egypt, where he resided a considerable time, examining all its curiosities. He caused all the ancient writings to be taken from the various temples, and to be deposited in the tomb of Alexander the Great, forbidding that tomb ever to be re-opened. Thus, says Tillemont, was he an instrument in the hands of Providence, of destroying what the adorers of idols held most sacred in that country.

Severus this year elevated to power and riches a creature of low birth, called Plautian, and a native, like himself, of Africa. What we read concerning the bad conduct of Perennis and Cleander under Commodus, dwindles into insignificance, in comparison of what historians relate of Plautian; who, being made prefect of the pretorium, was more emperor than Severus himself, and used his authority only for the purposes of avarice and revenge. Details belong not to this abridgment.

A. D. 203. Severus returns to Rome.

Severus, having regulated affairs in the east, returned with his usual expedition to Rome, where he was received with great solemnity and in a kind of triumph. He distributed, on this occasion, to each of the pretorian soldiers and of the citizens of Rome, ten pieces of gold, which was more than any other emperor had

ticularly SS. Perpetua and Felicitas, the leaders of the sacred band, and the more heroic, as being from their sex naturally more feeble. The Church holds these two in such veneration, that she has inserted their names in the canon of the mass. For the details of the glorious conflict of these martyrs and their companions, as given in their genuine acts, one of the most precious monuments of antiquity, we must refer our readers to Butler, (*March 5th.*) and Tillemont. (*Hist. Eccl. vol. 3. page 136.*)

A. D. 201. Tertullian falls into the heresy of Montanus.

Tertullian had rendered eminent services to the church by his writings, and had obtained the universal esteem of the Christians, when, to the grief and astonishment of his own and all succeeding ages, he lost the crown, which seemed to be within his grasp, by becoming the enemy and calumniator of that Church, which he had hitherto so ably defended. He had indeed, even before, made use of expressions, which, as St. Augustine observes, were harsh and untenable: but he was still in his heart a Catholic; and it was only now he became a formal schismatic and heretic, by openly joining the excommunicated Cataphryges or Montanists, and by maintaining their heretical doctrines.

Any one, who peruses the works which he published after this his change, must at once see, that pride was the cause of his ruin. The overstretched and erroneous notions, he had formed of Christian morality, not meeting with the sanction of the pope and Roman clergy, but agreeing with the doctrines of Montanus and his enthusiastic followers, he began to condemn the former, as having deviated from the maxims of the Gospel, and to view the latter as the genuine but persecuted disciples of Jesus Christ. Montanus, Priscilla and Maximilla, though condemned by the pope and all the churches of Asia, were in his eyes saints and prophets: and he, who in his writings had triumphantly shown the necessity of sacrificing all private opinions to the judgment of the Church, now boldly defied its authority, and proclaimed himself its censor and judge.

To Tertullian we may apply those words of the prophet Isaías: "How art thou fallen from heaven, O Lucifer, who didst rise in the morning? How art thou fallen to the earth, that didst wound the nations?" (*Isai. xiv. 12.*) Indeed, not Satan himself could show more pride and arrogance, than this unhappy man did after his fall, nor express greater contempt for those, who opposed him. His invectives against the Catholics, whom he nick-named the Physicals (*Physici*) or carnal, are so horrible, that, as Tillemont observes, it would be shameful to repeat them.

After he had thus condemned himself as heretical and schismatical, we cannot be surprised, that the fathers have not treated him more favourably. St. Cyprian, though he calls him his master,

ever given and amounted to an immense sum of money. He also treated the people with various shows, which lasted several days.

Tertullian, in allusion, it is supposed, to this triumph of Severus, in which no doubt a great number of Parthian captives appeared, says, that "he had seen at Rome the grandeur (*nobilitatem*) of gems, blushing in presence of the Roman ladies, from the contempt in which they were held by the Parthians and other gentiles." (*Tertul. de cultu fæmin. A. 6. page 73.*)

A. D. 204. Plautian is assassinated.

Plautian had, at this time, reached the highest honours and power, which could be conferred on a subject. His daughter, Plautilla, had become the consort of Caracalla the eldest son of the emperor, and for her dowry had received from her father jewels, ornaments, and equipages, sufficient, says an historian, for fifty empresses. Severus had also celebrated these nuptials by a grand banquet, given to the whole senate; on which occasion, not only the tables were loaded with every dainty, but the guests were allowed to carry home, whatever undressed victuals or live animals they pleased. Plautian himself had been declared consul with unprecedented honours, had received the privilege, which belonged to Roman knights alone, of bearing the sword of the prefect of the pretorium, and was so beloved by Severus, that the latter had declared his readiness to die for him, and that nothing could ever produce a rupture between them.

But all this prosperity was soon turned into mourning. Caracalla bore Plautian a deadly hatred. He viewed with indignation the tyrannical sway of this minister, his haughty air, the pomp of his equipage, which rivalled that of the emperor, the accumulation in his person of incompatible dignities,—in a word, the pride with which he moved through the streets of Rome, preceded by outriders, who drove away the passengers, caused the carriages to stop, and ordered every one to cast down his eyes and not to dare to look the minister in the face. Nor did Caracalla confine his hatred to Plautian, but extended it to his daughter, whom he had married against his will; and he openly declared, that the moment he became emperor, he would put an end to them both.

Plautian, aware of these dispositions of Caracalla, and justly fearing their consequences, is said, by some historians, to have formed the design of taking him off, together with his brother and father, and of seizing on the government. Tillemont seems to credit this story, which Crevier, following Dion, thinks quite improbable. Be this as it may, it is certain that Geta, brother of Severus, a little before his death and when he feared nothing from Plautian, accused him of this design, in a private conference with Severus, who from that moment began to treat Plautian with some coldness and distrust. This accusation was soon afterwards confirmed by Saturninus, one of the centurions of the pretorian guard, who show-

never alleged his authority, when he had most occasion for it, as in the dispute concerning the baptism of heretics. St. Hilary declares, that his errors have deprived even his best writings of their authority, and that he would not use them for the instruction of the faithful. St. Jerome, though not less his disciple than was St. Cyprian, condemned his heresy, whilst he admired his genius, and absolutely rejects his testimony as of one, who, says he, belonged not to the Church.

The precise time, when Tertullian declared himself a Montanist, is not known: but, according to Tillemont, this unhappy event took place about the middle of his life, and when he was forty or forty five years of age.

A. D. 205. Origen presides over the great school of Alexandria.

Origen, surnamed, from his indefatigable application, Adamantius, was born in Egypt in the year 185, of Christian parents,—his father being Leonidas, who suffered martyrdom in 202. From his very infancy he showed the germs of those extraordinary abilities and virtues, which so distinguished his riper years; so that his pious father would often kiss him, while he lay asleep in his childhood, returning thanks to God for giving him so promising a son. He received his education, partly under the eye of his father at Alexandria and in the school of St. Clement, and partly at Athens. He was so far advanced in science and virtue, when he was only eighteen years of age, that, when the catechetical school of Alexandria had been deprived, by the persecution, of its chief master, he was appointed to that office, which he discharged for many years with the greatest distinction.

To deliver himself, as he imagined, from temptations, and to prevent calumnies on the subject of chastity, he made himself an eunuch, taking in a literal sense the words of our Saviour, Matt. xix. 12. This indiscreet action, forbidden alike by the laws of the state, (*Sueton. in Domit. c. 7.*) and the canons of the Church, involved him afterwards in numerous troubles. He now entirely laid aside the study of the belles-lettres, and disposed of the numerous library he had on those subjects. To exercise himself in evangelical poverty, he would receive as the price of these books only four oboli a day, (about sixpence,)—a sum barely sufficient to keep him alive; and he lived in this extreme poverty during the remainder of his life, adding to its exercise that of all other virtues; for, as St. Epiphanius says, “such was his life as was his doctrine, and such his doctrine, as was the eminent sanctity of his life.”

Further particulars of Origen and his writings will be given by us hereafter under their respective dates.

ed Severus a written order, which he said he had received from Plautian, to kill both him and his two sons. Plautian was immediately sent for; and whilst he was in the act of repelling the accusation, Caracalla, who was present, flew at him, wrenched from him his sword, struck him with his fist, and would have slain him with his own hands, had he not been prevented by Severus. The young prince, however, gave orders to a soldier to kill him, and was instantly obeyed. His body was thrown through the window into the street, but was afterwards buried decently by the order of Severus.

As for Plautilla and her brother Plautius, they were banished to the island of Lipara, where, after dragging out a miserable life, they were put to death by Caracalla, after he became emperor.

A. D. 205. Conduct of Severus in his civil administration.

There was not in Severus, as in A. Pius and M. Aurelius, any thing like consistency of character, but a strange mixture of bad and good qualities. We have given some idea of his unbounded cruelties, perfidy and avarice: we will now select, from Tillemont's history, a few of the particulars, which did him honour.

The empire was at this time in a profound peace,—all the civil wars being now over, and the neighbouring nations feeling the same awe of Severus, as they had felt of Trajan and Adrian. Severus, therefore, who had returned to Rome in 203, turned all his thoughts to the civil administration, which he conducted in a quite arbitrary manner, indeed, but wisely and profitably to the empire.

His manner of life was regular and methodical,—his time being divided into stated periods for meals, sleep, exercise and business. He usually resided at a palace in the neighbourhood of Rome, or on the coast of Campania, and employed himself, either in the affairs of state, or in the decision of law-suits, which latter duty he discharged with great equity,—allowing the lawyers all the time they required, and permitting the senators, who sat with him on the bench, to give their opinions with great freedom. The person, whom he chiefly consulted on these occasions, was Papinianus, a man profoundly versed in jurisprudence, as appears from the monuments, which he has left behind him amongst the Roman laws.

He took particular care to provide good magistrates; and, whilst on one hand he showed great discernment in the choice of them, on the other he liberally rewarded such as acquitted themselves well of their duty.

He laid in such a stock of provisions for Rome and Italy, that he left at his death corn for seven years, and oil sufficient for Rome and all Italy for five years. Though he expended vast sums of money in rebuilding or repairing the public edifices, which had been destroyed or damaged, yet so admirably had he managed the finances, that he left the treasury in a most flourishing condition.

Historians add, as another trait of character in favour of Severus, that he was as kind and liberal towards his friends, as he had been savage and unrelenting with respect to his enemies. (*Till. Hist. des Emps. vol. 3. page 67.*)

A. D. 203. Geta is declared Augustus.—Severus goes in company with his sons to Britain.

Bassianus or Caracalla, the eldest son of Severus, was declared Augustus in 198, as we have already observed; whilst Geta, his younger son, was declared only Cæsar. This year, Geta was also declared Augustus; and thus for the first time, the empire had three sovereign masters.

Severus, learning about this time that the Northern Britons had taken up arms, resolved, old as he was, to go thither again and to conduct the war in person: which resolution sprung, partly from his restless ambitious disposition, but principally from the desire he had, of tearing his two sons from the voluptuousness of Rome and of inuring them to the exercises of war. He departed therefore from Rome, having his two sons in his company. As the severe gout, which he habitually suffered, did not permit him to travel on horseback, he was borne in a sedan on a chariot. Arriving in Britain, he fixed his head quarters at York; and assembling a mighty army, made every preparation for the campaign which he intended to open the ensuing spring. The Caledonians, alarmed at his presence, sued for peace: but he had come, not for an accommodation, but for the total conquest of the island; and therefore, he turned a deaf ear to their proposals.

A. D. 209. Severus marches into Scotland, and subdues the Caledonians.

Severus, having finished his preparations, entered North-Britain in the spring of this year, with his son Caracalla,—having left behind him Geta, with one of the consuls, to govern the province in his absence. He traversed the mountains and morasses of Scotland, without meeting any army, and reached the frith of Cromarty, according to Dr. Lingard, or, according to Tillemont, the very extremity of the island. But his loss was enormous, (some authors say, of fifty thousand men.) occasioned, partly by the nature of the country, and partly by the barbarians: who in small parties harassed him without intermission. After he had ravaged the whole country, he accepted the apparent submission of its inhabitants, and returned into the Roman province, taking for himself the title of Britannicus Maximus, and giving to each of his sons that of Britannicus.

A. D. 210. Severus erects a new fortification against the Caledonians.

Though the Caledonians had apparently submitted, yet Severus, knowing their restless disposition, resolved to employ his army in

constructing a new barrier against them. Dr. Lingard adopts the assertion of some historians, that this barrier was a stone wall, twelve feet high and two or three yards broad at its foundation, and that it crossed the island a few paces from Adrian's vallum: but Tillemont cites Orosius and Bede, who say it was not a stone wall, but a mound of earth, supported by strong palisades and defended by towers, with a deep ditch running along its whole extent; and the same author adds, that its exact situation is uncertain.

A. D. 211.—1. Caracalla makes an attempt on his father's life.—Death of Severus.

When Severus had finished the mighty work mentioned last year, which according to Spartianus, was the principal ornament of his reign, he returned to York, and there fell into the sickness which shortly carried him off. This indisposition was the effect of his fatigues in the recent campaign, but was much increased by the conduct of Caracalla. This unnatural son not only put in execution every means in his power to alienate the affections of the army from his father, but on occasion of a review, drawing his sword, would have killed him, had he not been prevented by Severus's attendants. Severus pardoned this heinous crime of Caracalla: but the wretch persisted in his parricidal disposition; and some authors assert, that wearied by the protracted illness of Severus, he engaged some of his physicians to hasten his end. Melancholy in the extreme was the state of this persecutor of the Church and cruel emperor. Calling for the urn in which his ashes were to be deposited, he said: "Thou art going to confine one, for whom the whole earth appeared too little:" he added that, having tried all things, he had found nothing but chagrin and disappointment. He called for poison to put an end to his torments: but it was refused, as had been imprecated against him by a nobleman, whom he had put to death unjustly. He then, like Adrian, purposely surcharged himself with unwholesome victuals, which brought on an indigestion and occasioned his death. He expired at York on the fourth of February this year, aged almost sixty six years, and having reigned, from the time of his recognition by the senate, seventeen years and eight months.

The principal authors, who flourished in this reign, were Galenus, Diogenes of Laertes, and Philostratus.

Galenus (Claudius) was a native of Pergamus. He became eminent for his skill in medicine, and was particularly dear to A. Pius; after whose death, he retired to Pergamus, and died in 193, at the age of ninety. His works were very numerous,—amounting, it is said, to three hundred volumes: but the greatest part of them was burnt, together with those of many other authors, in the temple of Peace,—that grand rendezvous of the learned in Rome. We have still a part of his works in the Greek language, with a Latin translation.

A. D. 211. Apollonius, the ecclesiastical writer.

Eusebius and St. Jerome mention, amongst the ecclesiastical writers of this age and time, Apollonius: but they give us no particulars of his life and country. He wrote in 211 a book against the Montanists, called by St. Jerome an ample and excellent treatise, in which he exposed in their true colours the falsity and absurdity of their doctrines, and the hypocrisy and wickedness of their teachers. This book is now lost; but Eusebius, in his ecclesiastical history, has filled a whole chapter with extracts from it.

We give the following, as not inapplicable to the *holy* doctors of our times. "Who is this new doctor? His actions and doctrines abundantly answer the question. He it is, who has taught the dissolution of marriages; who has laid down laws of fasting; who has given the name of Jerusalem to Pepusa and Tymium, petty towns of Phrygia, in order to attract the people from every quarter to them; who has appointed tax-gatherers, concealing his avarice under the specious name of offerings; who has granted salaries to his preachers, that his doctrine may acquire strength from the indulgence of the belly." Also the following, respecting the prophetesses: "As soon as these primary prophetesses were filled with the holy spirit, they abandoned their husbands. What liars, then, were those who called Priscilla a virgin? Does not the scripture forbid prophets to receive gifts and money? When, therefore, I see your prophetess accepting gold, silver, and precious garments, shall I not reject her?" (*Euseb. Hist. Eccl. lib. 5. cap. 18.*)

A. D. 212.—1. Peace is restored to the Church.—Origen visits Rome.

The persecution, begun by Severus, did not finish with his death, though it began to be somewhat less general. In Africa, the governor Scapula, not content with beheading Christians, as was the custom of several other officers, condemned them to be burnt alive, though not even public enemies, or those who suffered for treason or sacrilege, underwent a similar punishment. This conduct elicited from Tertullian his letter to Scapula, in which he exposes the injustice of his proceedings. But several other governors showed more kindness to Christians: they did not even dissemble their unwillingness to punish them, and afforded them, on many occasions, opportunities to escape or to evade the law.

At length the persecution ceased entirely: for Caracalla himself was too intent on exterminating the thousands, who he knew hated him, to pay any attention to the Christians, and the people lost sight of the concerns of religion, in their anxiety for their personal safety. This peace continued for the following thirty eight years, if we except a short interruption of it by Maximin I. in 235.

Soon after the cessation of the persecution, Origen paid a visit to Rome. He went to that city, says Eusebius, because, as he

Diogenes Laertes, so called from the place of his birth in Cilicia, was an Epicurean philosopher, but one of moderate sentiments and not hostile to any other sect. He wrote the lives of the philosophers in ten books, which are still extant, and are much valued for the multifarious information which they contain.

Philostratus was a native of Lemnos, or, according to some authors, of Athens. He went to Rome, and was cherished and patronised by Julia, the wife of Severus. By her directions he compiled his famous life of Apollonius Thyaneus, stuffed with fables and fabricated wonders for her amusement.

2. Bassianus (Marcus Aurelius Antoninus), and Geta (Septimius), sons of Severus, succeed in the empire.

The eldest son of Severus was called Bassianus, from his grandfather on the side of his mother Julia, a priest of the sun in Phœnicia; and he was afterwards nicknamed Caracalla, from a Gaulish habit which he introduced in Rome and often wore. He was, from the time he reached puberty, fierce, cruel, haughty, impatient of control and competition; in a word, he unfolded, as he grew up, the odious qualities which afterwards disgraced his government. Geta, on the contrary, though of a ferocious disposition whilst a child, became afterwards compassionate and amiable; so that great happiness was expected from his reign.

These two brothers had never loved each other; and their antipathy and dissension had increased with their age and honours.

A. D. 212. Caracalla murders, or causes to be murdered, his brother Geta.

As soon as Severus had expired at York, Caracalla expected to have reigned alone, notwithstanding the determination of his father; but the army being opposed to his wishes, he was obliged to admit his brother Geta to an equality of command. However, he exerted every means in his power to render the authority of his brother merely nominal: he even attempted to assassinate him in their journey to Rome, which took place soon after the death of Severus, and repeated the same infamous attempt after their arrival. This conduct of Caracalla naturally widened the breach, which had always existed between the two brothers; so that they inhabited different parts of the palace, and were ever jealous of each other's actions. At length Caracalla insidiously made overtures towards a reconciliation, and proposed to his mother Julia an interview with his brother for that purpose in her apartments. Geta fell into the snare. Going, as had been agreed on, to Julia's rooms, he was immediately assailed by hired assassins, who lay in ambush near the door, and flying for protection to his mother, was murdered in her arms,—she herself being covered with his blood, and receiving a stab in one of her hands. Caracalla is said to have

himself somewhere declares, he had a strong wish to see in person that Church, which was the most ancient of all Churches. (*Euseb. Hist. Eccl. lib. 6. cap. 14. D.*) However, as the same historian observes, he did not stay long at Rome, but returning to Alexandria, reassumed his office of teaching. Such was the concourse of his scholars, particularly of Catechumens, that he was obliged to take, as his assistant, Heracles, one of his disciples, who afterwards became bishop of Alexandria. It was about this time, according to Eusebius, that he began the study of Hebrew, and thus qualified himself for the important task he afterwards performed by publishing his famous Polyglot.

2. Minutius Felix writes his dialogue called Octavius.

Minutius Felix, an African, it is supposed, by birth, was a celebrated advocate in Rome, who, in the reign of Severus, embraced the Christian faith, at an advanced age, together with two intimate friends, Octavius and Cecilius. Octavius seems to have been the first to take this happy step, as Cecilius was the last. We have a beautiful dialogue, in which Minutius gives an account of the conference, which he and Octavius had with Cecilius, for the purpose of bringing him over to Christianity. Their efforts were crowned with such success, that Cecilius became, not only a Christian, but an eminent saint. (*See Tril. Hist. Eccl. vol. 3. page 164. and Butler, June 3rd.*)

A. D. 214. Caius, a Roman priest, has a celebrated conference with the Montanist Proclus.

During the pontificate of St. Zephyrinus, and in the reign of Caracalla, there flourished in Rome a priest, famous for learning and eloquence, called Caius. He had a celebrated conference with Proclus, a leader of the Montanists, who, though orthodox on the dogma of the Trinity, obstinately maintained the doctrine, common to all the Montanists, that more truths had been revealed through the paraclete Montanus, than through Jesus Christ himself. Caius, in imitation of St. Justin with Trypho the Jew, published this conference: which existed at the time of Eusebius, but is now lost. Eusebius says, that Caius, in this conference, numbered only thirteen epistles of St. Paul, leaving out that to the Hebrews,—another proof of the falsehood told by Protestants, that they admit only those books of the old and new Testament, “of whose authority was never any doubt in the Church of God.”

joined in this act of assassination, and afterwards to have hung up, in the temple of Serapis at Alexandria, the sword with which he killed his brother. He attempted to persuade the army and senate, that Geta had been the aggressor, and that in killing him, he had acted only on the defensive. The soldiers, won over by an increase of pay, and by largesses, which exhausted the immense treasures laid up by Severus, readily admitted his version of the story, and proclaiming him sole emperor, declared Geta a public enemy: but the public at large soon became acquainted with the real nature of the event.

Geta was twenty two years and nine months old when he died.

Caracalla, having secured the army, gave full reins to his abominable qualities. Amongst the innumerable victims of his cruelty was the celebrated lawyer Papinianus, who incurred his hatred, because, being called upon by him in the senate to justify the murder of his brother, he refused, generously replying, that it was easier to commit a parricide than to excuse it, and that it was a second parricide to accuse one who was innocent.

But for the sickening details of the cruelties, debauches, and general mal-administration of Caracalla, we must refer our readers to Tillemont and Crevier.

And yet forsooth, this contemptible monster must pass for a second Alexander the Great. Him he affected to make the model of his conduct, imitating him in all things, as he pretended, even in leaning his head on one shoulder. To show his love for the Macedonian hero, he formed a phalanx, exclusively of Macedonians, and displayed on all occasions a marked partiality for the natives of that country. He even declared war against the whole Peripatetic school, because he pretended to believe, that Aristotle had been concerned in the death of Alexander.

A. D. 214. Caracalla visits Gaul and Germany.

Caracalla, to smother, it is supposed, the remorse with which he was night and day tormented for the murder of his brother, departed from Rome last year and went to Gaul, and this year visited Germany. He every where marked his progress by cruelties and the most iniquitous extortions, and therefore, every where incurred the public hatred. In Germany he made war on various nations, and amongst others, on the Allemanni, over whom he gained several victories.

It is at this time, that the Roman historians first mention the Allemanni, who became afterwards so famous. They were not any particular nation, but, as their name indicates, (*All-men*,) an assemblage of various nations, associated for conquest and plunder. Caracalla put an end to this war, not so much by arms as by money. Dion assures us, that after the conference which he had with these barbarians, respecting an accommodation, he ordered the interpreters to be killed, lest they should divulge what had passed

Eusebius also gives us a beautiful extract from this conference, in which Calus appeals to the tombs of SS. Peter and Paul on the Vatican hill and in the Ostian road, as monuments showing who were the founders of the Church of Rome. (*See Euseb. Hist. Eccl. lib. 6. cap. 20. and lib. 2. cap. 23.*)

A. D. 215. Agrippinus, bishop of Carthage, introduces the erroneous custom of rebaptizing heretics.

The question, which about the middle of this age so much agitated the Church,—whether baptism, administered by heretics, is or is not valid,—was for the first time started about this year. Agrippinus, bishop of Carthage, erroneously believing that no one, who is himself out of the Church by excommunication and want of faith, can by baptism open to others the gates of the Church, concluded, that all those, who had been thus baptised, must, on abjuring their errors, be baptised a second time. Assembling a council of the bishops of Africa, he found means to infuse into them the same opinion; and this their determination was soon after adopted by many oriental churches.

That Agrippinus was the first of mortals who taught this error, is expressly asserted by St. Augustine and St. Vincent of Lerins, and was not denied by St. Cyprian himself. (*See Nat. Alex. Sæc. 3. cap. 3. Art. 5.*)

A. D. 216. Fame of Origen.—His disciples.—He is summoned to visit the Roman governor of Arabia.

The name of Origen was by this time spread all over the east. Nor was he less famed for sanctity, than for the eminence of his learning. He led a life of perfect poverty, lay on the bare ground, exposed his body to every inclemency of the weather, slept little, and fasted often. Ardent was his zeal for the religion of Jesus Christ, and he sometimes exposed himself to the persecutors, in order to have an opportunity of laying down his life for him. Not meeting with this honour, he consoled himself for his disappointment by combating paganism in his writings and discourses, and by endeavouring to bring others to the profession of Christianity.

In this last respect, he was eminently successful: for, whilst he convinced the minds of his auditors by the solidity of his reasons, he offered a species of violence to their hearts, by the sweetness of his manner and by his charity. Hence, a great number of Pagans and, amongst them, many advanced in the sciences became his avowed disciples, notwithstanding the persecution, which then raged with particular violence at Alexandria. So far indeed were his disciples from being deterred by the persecution from embracing Christianity, that several of them became illustrious witnesses of its truth by their blood. Plutarch, who had been his first disciple, was

in the interview; and that, after his death, the barbarians themselves declared, that he advised them to invade Italy, in case any disaster should befall himself, since nothing could be easier than to conquer it.

A. D. 215. Caracalla makes war in Dacia against the Goths.

From the banks of the Rhine, Caracalla marched to Dacia; where he gained some petty advantages over the Goths, who were already in possession of part of that country.

This seems to have been the first occasion, in which the Romans came in contact with the Goths, who afterwards proved the principal agents in the hands of Providence for destroying the Roman empire. The Romans were so little acquainted with this people at this time, that they did not even know their name, but gave them the name of Getæ. This occasioned a punning expression in Pertinax, son of the emperor of that name, which proved fatal to him. Caracalla, after his expedition in Germany, had taken the title of Germanic and Sarmatic. Pertinax now sarcastically proposed, that, having conquered the Getæ, he should assume the name of Getic, alluding to his murdered brother. Caracalla, on being informed of this joke of Pertinax, ordered him to be put to death.

We reserve our account of the origin and divisions of the Goths for a more convenient occasion.

A. D. 216.—1. Caracalla goes to Asia and Egypt; he causes a horrible massacre at Alexandria.

When Caracalla had visited the northern provinces, he marched to Thrace, and thence sailed over into Asia, narrowly escaping shipwreck in his passage. He went to Pergamus, to be cured in the famous temple of Æsculapius in that city, of his bodily and mental disorders; but, says Herodian, Æsculapius, though invoked by him fervently and for a long time, conferred no benefit on him. From Pergamus he proceeded to Ilium, to visit the tomb of Achilles; and having paid great honours to his memory, he made Nicomedia his winter quarters; where he pursued his usual exercises of murdering, violating the laws, and squandering money.

He had a strong desire to add to his other glorious epithets that of Parthic; and therefore, though Parthia had given him no cause of offence, he resolved to make war on that country. The pretext he alleged for a rupture, was the retreat of two obnoxious persons in the Parthian territory; but as the Parthians removed this pretext by delivering up these persons, he proceeded no farther at present, fully resolving, however, to avail himself of some other pretence.

His passion for Alexander the Great induced him to go to Egypt, in order to visit the city, founded by that hero and called

also the fruit of these martyrs; after he had prepared himself for this grace by a holy life. The second was Serenus; whose faith was tried by fire. Heraclides, as yet a catechumen, was the fourth; and the fifth was Hero: both these were beheaded. The sixth was another Serenus; who, having endured great torments, was also beheaded. He was followed by a woman, called Herais; who being only a catechumen, received the baptism of fire: for Origen communicated the word of God to women as well as men. The seventh champion, who came out of his school, was a soldier, called Basilides.

Origen, not content with having taught these saints the faith for which they died, attended them in their combats, and did not leave them till they had expired. Nor did he confine this act of charity to his disciples, but performed it also for those, with whom he was wholly unacquainted. He visited them in their prisons, stood by them at their trials, accompanied them after sentence to the place of execution, and courageously braved every danger in order to support them.

St. Epiphanius gives us the following instance of the extraordinary intrepidity of Origen. The pagans, having seized him on a certain occasion, shaved him in imitation of the priests of their idols, placed him on the steps of the temple of Serapis, and ordered him to distribute palm-branches to those, who came to adore the idol. Without betraying the slightest sign of perturbation, he took into his hands the branches, and with a firm and loud voice cried out: "Come! take these branches, not from the hand of your idol, but from that of Jesus Christ."

Origen, besides the disciples mentioned above, educated many others, illustrious for their learning and sanctity. Amongst these was Ambrosius, who afterwards proved of infinite service to him in the composition of his scriptural works. He was a person of high-birth and very rich, and had appeared with great eclat in the court of the emperors. Though educated a Christian, he professed the tenets of Marcion or Valentinus; but on conferring with Origen, he opened his eyes to the true religion, and ever after honoured it by his virtue.

Origen's great reputation attracted about this time the attention of the Roman governor of Arabia, who wrote to him and also to Demetrius, bishop of Alexandria, requesting an interview with him. He went accordingly to Arabia; and, having delayed there only a short time, he returned to his school of Alexandria.

A. D. 217. Origen commences his biblical labours.—The Septuagint version of the bible.

by his name. But the inhabitants of Alexandria, famous for their free and satiric humour, had amused themselves at his expense by a variety of jokes, allusive to his general character, and particularly to the murder of his brother. This coming to his knowledge, he resolved to take a deep and lasting revenge. To put the Alexandrians completely off their guard, he showed externally the utmost frankness and kindness, and accepted, with apparent complacency, the honours bestowed on him with profusion by the city. When all things were disposed for the execution of his black design, he suddenly gave orders to his army to murder all the inhabitants, without distinction of age or sex. This carnage lasted several days and nights, and was accompanied with the sackage of the city. The number of those, who perished on this occasion, is not mentioned by historians: but it must have been immense; as Caracalla, far from checking, encouraged the fury of the soldiers, witnessing and enjoying the horrid scene from the temple of Serapis. He banished all foreigners, except merchants, from the city, abolished all public games and all literary societies, and divided the city by walls, guarded by soldiers, into compartments, to prevent the miserable remains of its inhabitants from communicating with each other.

It is mentioned by historians, as an instance of the inconsistency of Caracalla's character, that he, who thus cruelly treated Alexandria, was the first of the Roman emperors, who granted its inhabitants the privilege of becoming Roman senators.

2. Caracalla invades Persia.

After the slaughter of Alexandria, Caracalla returned to Antioch, in order to prepare for his expedition against the Parthians. But he must have some pretext for attacking them, as they had given him no real cause of complaint. He bethought him therefore, of asking in marriage the daughter of the Parthian king Artabanes, fully expecting a refusal, and resolving in that case to make war. Artabanes, according to Dion, did refuse, alleging the diversity of manners in the two nations, but in reality, fearing, lest Caracalla should take occasion from the marriage to assert a title to the kingdom. Caracalla on this, immediately entered the Parthian territory, meeting with no resistance, as Artabanes was taken quite by surprise, and laying waste every thing with fire and sword. He took Arbela, the city where the kings of Persia were buried, and scattered their ashes in the air. After these exploits, he returned to Edessa; whence he boasted to the senate, that he had conquered all the east: and the senate, though fully sensible of the real state of affairs, decreed him a triumph and the name of Parthic.

A. D. 217. Caracalla is assassinated by the contrivances of Opius Macrinus, one of the prefects of the pretorium.

Origen began about this time, or perhaps something earlier, the most useful of all his works, viz. his *Tetrapla*, *Hexapla*, &c. But before we speak of these works, we must give some account of the version called the *Septuagint*.

1. The Septuagint version of the scriptures.

When the time approached, in which the promised Messiah was to appear on earth, Almighty God was pleased to determine, that the holy scriptures, which, from the book of Genesis to their last page, teemed with him, should no longer be concealed from the Gentile nations; to the end that, seeing the prophecies of their Redeemer, they might expect him, and receive him with open arms on his arrival. By a particular providence of God, therefore, these sacred oracles, locked up hitherto, we may say, in the Hebrew tongue, were laid open, by being translated into Greek,—a language widely spread and spoken throughout the whole civilized world.

But Almighty God, in inspiring this work, intended also to put it out of the power of future Jews to wrest, from their genuine meaning, many striking passages, or to attribute them to the interpolations of Christians. He therefore so disposed things, that the translation should be made by the Jewish doctors themselves, according to the traditions of their nation, and this, more than two hundred years before the appearance of Jesus.

This threefold object was accomplished by the translation, which bears the name of the Septuagint. The history of it, as given by Josephus, is briefly as follows:

Ptolemy Philadelphus, who died two hundred and forty six years before the Christian era, being desirous of adding to the superb library, which, under the inspection of Demetrius Phalerius, he was forming at Alexandria, a translation of the Jewish scriptures, sent an embassy with rich presents to Eleazar, the Jewish High-priest, to beg his cooperation: and to induce him more readily to grant his request, he liberated more than a hundred thousand Jewish captives. Eleazar sent the holy books, and with them seventy two elders, six from each tribe, well skilled in the Hebrew and Greek languages, to translate them. This task they performed in seventy two days, in the island of Pharos, which was separated by a causeway from Alexandria; and their version was approved of by the Jews, resident in that city, who received it with the greatest gratitude, as a present from heaven.

This account of Josephus is confirmed, as to its principal circumstances, by Philo; who adds that, though shut up in separate and incommunicable cells, yet, being under the guidance of heaven, each elder gave, even to a word, the same translation. St. Justin the martyr, in his dialogue with Tryphon, repeats the last mentioned circumstance; and all the ancient fathers agree, except

Whilst Caracalla was at Edessa, where he passed the winter, he learned that Artabanes, the Parthian king, was making great preparations to revenge the injuries, which he had received the foregoing year; and he resolved, on his side, to prosecute the war with vigour. But divine vengeance at length overtook him, and put an end to his crimes and life.

One of the prefects of the pretorium was, at this time, Opilius Macrinus, a child of fortune, who had ascended to his present important situation, rather by his knowledge of the laws and his dexterity in the civil administration, than by any warlike prowess. Caracalla, who valued himself on being a great soldier, would often throw out sarcastic and contemptuous expressions, respecting this unwarlike character of Macrinus; who was obliged to put up with this treatment, though it produced the greatest resentment in his bosom. But what determined him to effect the tyrant's death without delay, was a mere casualty. Caracalla had in Rome a prefect of the city, named Flavius Maternianus, a man wholly devoted to his service, who had received from him the strictest orders to be constantly on the watch respecting the future prospects of himself and family, and not to spare even the blackest magic to come to all possible knowledge on this subject. Maternianus learned that an African magician or astrologer, inspired no doubt by the hatred which he and every one else had for the emperor, had declared that the days of Caracalla were coming to an end, and that Macrinus would succeed him. This news he immediately transmitted to Edessa, where, the pagan historians say, an Egyptian astrologer had made the same declaration. When the courier arrived, Caracalla was busy in preparing for a chariot race; and he delivered the despatches to Macrinus, to open them and report to him their contents. Amongst the many letters, which the despatches contained, Macrinus found and read that of Maternianus, who advised the emperor to destroy the prefect of the pretorium without delay. He at once resolved to prevent his own death by that of the emperor. Concealing, therefore, the obnoxious letter, he delivered the others to Caracalla, who consequently suspected no evil. Macrinus had in his corps several officers highly discontented with the emperor, particularly one named Martialis. These he easily gained over to his purpose; and they waited only for an opportunity of carrying it into execution. This opportunity soon occurred. Caracalla, before he went on his Parthian expedition, resolved to go from Edessa to Carras, to offer a sacrifice in the temple of the moon. Thither then he proceeded, accompanied only by a cavalry guard, in which was Martialis. He dismounted on a necessary occasion, and his company out of respect retired to a distance; but Martialis, as if called for, went up to him, and by a stab of his poniard in his throat, laid him dead on the spot. The assassin fled and mingled with the other sol-

St. Jerome, in thus attributing divine inspiration to the Septuagint translation.

Philo says, moreover, that the Alexandrian Jews, in memory of this event, instituted an annual festival, continued down to his time, on which they were accustomed to visit the cells in the island of Pharos, in which the seventy two elders had worked.

In a compendium like this, we cannot discuss the question how far the above-said story is to be credited. Some few squeamish modern critics have started doubts as to the whole of it, whilst the majority reject only its supernatural character. As for ourselves, we join Menochius, Bonfrerius and a great many others, in preferring the almost universal sentiments of the fathers and doctors of the Church, for more than seventeen hundred years, to those of a few biblical scholars, in an age, when faith has been so much either obscured, or supplanted by human reason.

But whatever opinion may be followed by Christians, respecting the origin of this translation, it is admitted on all sides, that it is worthy of the highest veneration. This version was universally used by the Hellenist Jews, not only long before the Christian era, but for nearly a hundred years after it; and was then only abandoned by them, when experience showed how fatal it was to their blind system respecting the Messiah. The inspired writers of the new testament almost always cite the scriptures from this version, and sometimes even when it differs from the Hebrew original: finally, the Church of God used this version, for more than six ages; and the Greek and most other oriental churches use it at the present day. If, then, the Catholic Church adopted the greater part of St. Jerome's translation, she by no means condemned that of the Septuagint, but only judged the former preferable. Thus, as Bonfrerius solidly remarks, perhaps the Church might lay aside, though not condemn, the present vulgate, and prefer some other more perfect version.

But whatever we have said concerning the Septuagint, is to be understood of the genuine text: for we are aware that many corruptions have crept into it, either through the malice of the Jews, or the negligence of transcribers. (*See the excellent Prologomena of Bonfrerius, sect. iv. v. vi.*)

2. The Tetrapla, Hexapla, &c. of Origen.

There being by this time four different versions in Greek of the holy scriptures, Origen undertook to publish a bible, in which all these versions should appear in juxtaposition; so that the reader, at a cast of the eye, might see where they agreed and where they differed, and what character of style distinguished each of them. He therefore arranged these translations in four parallel columns, and at the head of each placed a mark, to shew its respective author. In column I. was the version of Aquila: in II. that of Symmachus: in III. that of the Septuagint: and in IV. that of

diers; but having imprudently kept his bloody dagger, he was recognized, and a Scythian archer shot him dead immediately.

Thus perished by the hand of an assassin he, who had assassinated his brother, and had attempted to assassinate his father. He died on the eighth of April, in the thirtieth year of his age, and after a reign of six years, two months and two days.

The only author of note, who flourished in the reign of Caracalla, was the poet Oppian, a native of Cilicia. He wrote some poems celebrated for their elegance and sublimity. His five books on fishing, and four on hunting, have come down to us. Caracalla was so delighted with his poem on hunting, called *Cy-negeticon*, that he gave him a gold piece for every verse; from which circumstance the poem received the name of the golden verses of Oppian.

2. Macrinus is proclaimed emperor by the army:—the senate confirms the election.—His son Diadumenus is declared Cæsar.

Marcus Opilius Macrinus was a native of Algiers in Africa, and was born of an ignoble family. The particulars of his early life are differently reported by historians, and merit little credit. Being a man of amiable and insinuating manners, and having by study acquired some knowledge of the Roman law, he gradually worked himself into notice, and obtained several important employments under Severus. Caracalla named him to succeed the celebrated Papinianus in the office of judge of the lawsuits, which were reserved to the emperor, and soon afterwards made him prefect of the pretorium.

The army, which was much attached to Caracalla on account of his prodigality in its regard, highly resented his death, and no one showed more signs of grief on the occasion than Macrinus, who carefully concealed the part he had had in it. Three days passed in deliberation concerning a new emperor, during which Macrinus manœuvred by his agents, not only with the soldiers at Edessa, but with those scattered in other parts of Mesopotamia. At length he was proclaimed emperor; and the senate, overjoyed at being freed from a ferocious tyrant, confirmed the election. He had a son, called Diadumenus, ten years of age. Him the army declared Cæsar: and as his birth-day (19th. Sept.) coincided with that of Antoninus Pius, his father, to recommend him still more to the public, added to his name that of Antoninus.

Macrinus sent to Rome the body of Caracalla for interment. Forced by the soldiers, he gave directions to the senate to enrol this monster amongst the gods, and the senate basely executed his orders.

One of the first acts of his reign, was the very popular one of punishing all informers and many other instruments of Caracalla's

Theodotion. This edition of the bible was called the *Tetrapla*.

He afterwards published another edition of the bible with two new columns. In the first was the Hebrew text in Hebrew characters; in the second was the same Hebrew text in Greek characters. These two columns he placed before the above-mentioned; and the bible, with these two new columns, was called the *Hexapla*.

Origen, in his travels through Palestine, discovered at Jericho in a cask, which contained many other Greek books, a translation of part of the scriptures into Greek, which had hitherto been unknown: and again he found another partial translation at Nicomedia in Epirus, near cape Actium. These he called the fifth and sixth versions; and thus made eight columns, which were called the *Octapla*. The newly discovered translations he placed in the two last columns,—thus leaving the Septuagint in the middle.

He moreover discovered a seventh version, which comprised only the psalms, and adding this to his Octapla, he published another bible, called by some the *Enneopla*.

Origen placed the two Hebrew texts at the commencement of his Octapla, and the Septuagint in the middle of the other versions, to the end that they might serve as a rule, whereby the defects of the latter might be seen. For it was by no means his intention to correct the Septuagint; which he honoured with the greatest veneration, as the authentic scripture, placed by the Church in the hands of her children. On the contrary, his object was to defend this version against the Samaritans and Jews, as he himself declares; and Baronius treats as calumniators all those, who assert the contrary.

This work appeared so useful, that it was highly valued by the greatest enemies of Origen. St. Epiphanius praises it, and says that it was the only profitable action he performed. St. Jerome extols it as a work highly useful to beat down the vanity of the Jews, and says that it was worthy of the immortal genius of its author.

The authentic copy of the Hexapla existed still, in the time of St. Jerome, in the library of Cæsarea in Palestine, where the saint took a copy of it. (*Till. Hist. Eccl. vol. 3. page 510. &c.*)

At present we have only some fragments of these editions of the bible, collected by the care of Montfaucon, in two vols. fol., 1713.

tyranny. He also made several regulations highly beneficial to the state.

3. Death of Julia Domna, the widow of Severus.

Julia Domna, the wife of Severus and mother of Caracalla and Geta, was by birth a Phœnician, and the daughter of Bassianus, the high-priest of the sun at Emesa in Phœnicia. Being a woman of great beauty and high accomplishments, and the horoscope at her birth having been, it was said, imperial, she was married by Severus many years before he became emperor. She was a clever, but highly debauched woman, and yet contrived to maintain great ascendancy over the mind of Severus. On the death of Caracalla, finding that she must descend from the high station, in which she had hitherto moved, she killed herself by obstinately refusing food.

Thus the whole house of Severus fell to the ground, though constructed by him with so much toil, and at the expense of so much blood;—another flagrant instance, as the pagan historians observe, of the instability of human grandeur, or, as Christian writers say with still more reason, of God's vengeance on the persecutors of his Church.

4. Macrinus marches against the Parthians, and is worsted by them:—he concludes a peace.

Macrinus, soon after his accession, made overtures of peace to the Parthians; but, as their demands were exorbitant, he resolved to march against them. Two great battles were fought near Nisibis, in both of which the Parthians had the advantage. Macrinus, not daring to risk another action, again proposed an accommodation, which he at length brought about by an enormous sum of money, given in the way of presents to the Parthian king and his nobles. He then led back his army into Syria, where he encamped it for the winter.

Macrinus, taking advantage of the peace, is said to have come to the resolution of reducing the Roman code of laws to its ancient and authentic state, and of abolishing all imperial rescripts; thinking it shameful, that the fancies of a Commodus and a Caracalla should pass for public law. He observed on this subject, that Trajan never gave his answers in the form of rescripts, but in the way of private letters, not to make general rules of what he ordered for particular occasions, or in favour of particular persons. But Macrinus had not time to execute this great design.

He deposed the magistrates whom M. Aurelius had established to administer justice in Italy, because they had carried their power beyond the bounds prescribed by that wise emperor.

It is observed of him, that he punished crimes with great severity; that he caused adulterers to be burnt alive with each other; and, as for informers, he put them to death, if they could not prove the crime, which they had denounced; and even when they proved it, they received, indeed, the reward appointed by law, which

was the fourth part of the goods of the convicted party, but were declared infamous.

A. D. 218.—1. The army of Syria revolts against Macrinus, and proclaims Heliogabalus emperor.—Macrinus and his son Diadumenus are slain.

To understand the following articles, the reader must be made acquainted with the principal persons who figure in them.

Julia Domna, wife of Severus, had a sister called Mæsa, a beautiful and accomplished woman like herself. This lady was married to Severus, a native of Apamæa in Syria, and afterwards consul, and had by him two daughters, of whom the elder was called Soæmis, and the younger Mamæa. These being afterwards married, had each a son, who became famous. The son of Soæmis was Avitus, called also Heliogabalus, and the son of Mamæa was Alexander Severus.

After the death of Caracalla and his mother Julia Domna, Mæsa, who was extremely rich and had lived down to this time in great splendor, was allowed by Macrinus to retire, with her two daughters, who were both widows, and their two sons, to Emesa, in Phœnicia, their native city. Here Heliogabalus, now thirteen years of age, was constituted the high-priest of the temple of the sun,—the office, which had been held by his great-grandfather, Bassianus.

This notice being premised, we proceed with our narrative.

Macrinus, though generally beloved on account of his virtuous conduct, had disgusted the Syrian army, which the indulgence of Caracalla had quite relaxed in its discipline, by attempting a gradual reform. His bad success in the late Parthian war, and his general unwarlike character, were additional causes of their discontent. Had he, at the close of the war, sent his legions to their respective stations, he might easily have prevented the effects which these causes of discontent were calculated to produce. But he had imprudently encamped the legions in the same country, and therefore had rendered easy any treasonable combination amongst them. Mæsa resolved to take advantage of this disposition of the soldiers, to reestablish the empire in her family. As, then, crowds of soldiers were accustomed to come from a neighbouring camp to Emesa, to perform their devotions in the temple of the sun, she would often show them her grandson Heliogabalus, a youth of handsome figure, in his grand sacerdotal robes, and, at the same time, caused it to be rumoured, that he was the son of their favorite emperor Caracalla, not hesitating to degrade the character of her daughter Soæmis, to further her ambitious design. This manoeuvre, added to large sums of money, which she scattered amongst them, soon won over the soldiers, who proclaimed Heliogabalus emperor. Macrinus, who had remained at Antioch, on receiving

this news, sent an army under the command of Julianus, one of the prefects of the pretorium, against the rebels. But this army, after an unsuccessful attack on the camp of the insurgents, killed its principal officers, and joined in the revolt. The insurgents, hearing that Macrinus was advancing in person against them, sallied out of their camp, and marched to meet him, having Heliogabalus, his mother, and grandmother in their company. Their chief commanders were Eutychianus, a freedman of Caracalla and dear to him as a buffoon, and Gannys, a servant of Caracalla, who had been charged by him with the education of Heliogabalus, and had been principally instrumental in bringing him to his present high station.

The armies met, June 7th. on the confines of Syria and Phœnicia. For some time the pretorian bands which fought for Macrinus, drove before them the less disciplined troops of Heliogabalus, and victory seemed to declare in their favour. But at this critical moment, Soæmis and Mæsa, throwing themselves amongst the flying soldiers, reanimated their courage by their remonstrances; and young Heliogabalus himself, mounted on a war-horse, with a drawn sword in his hand, led them back to the charge. Still, the pretorians stood their ground firmly, when Macrinus, terrified by the renewal of the battle, fled from the field. This cowardice was his ruin: for his army indignant at such conduct, and enticed, moreover, by the great promises of Soæmis, went over to the insurgents. Macrinus fled in the disguise of a public courier, and attempted to make his way to Rome; where he expected to be supported. He reached Chalcedon; but, being detained there by sickness and fatigue, he was discovered and taken by the persons, whom Heliogabalus had sent in his pursuit. Being placed in a chariot to be conducted to his enemy, he threw himself out of it, and was grievously hurt, upon which his head was cut off and sent to the new emperor.

As for Diadumenus, who, though only ten years old, had been declared Augustus, his father sent him off under the care of trusty persons with a view of securing him in Persia: but he was taken and put to death, even before the capture of his father.

Macrinus, when he died, was fifty four years old, and had reigned fourteen months, less three days.

2. Heliogabalus is proclaimed emperor.

Heliogabalus (Varius Avitus Bassianus Antoninus), called the Roman Sardanapalus, was born at Antioch in the year 204, and was the son of Soæmis, either by her husband Varius Marcellus, or, as many believed and his grand-mother affirmed, by his uncle Caracalla. His original name was Varius Avitus Bassianus. When he was appointed pontiff at Emesa, he took the name of the God worshipped there, called *Elogabal*, which in Syriac or Hebrew,

A. D. 218. Conference of Origen with Mamæa, mother of Alexander Severus.

Mamæa, the younger sister of Julia Soëmis, differed from this her sister so much in character, that they appeared not to have had a common origin. Soëmis was debauched in her morals, and so ambitious, that she hesitated not to commit any crime for the furtherance of her schemes. The education she gave her son Helio-gabalus showed the corruption of her own heart; and, if he proved the most detestable of all Roman emperors, this was principally owing to her example, and to the impressions which he had received under her inspection. Mamæa, on the contrary, was highly correct in her conduct; and in the education of her son Alexianus, called afterwards Alexander Severus, she showed the utmost prudence and good sense, selecting for him only such masters, as were of approved character, and carefully removing from him all the incentives of vice. She had heard much of the Christian religion, which was now widely diffused in the empire, and had conceived a favourable opinion of it, but had not had an opportunity of becoming acquainted with its real nature. Wherefore, being at Antioch,—Tillemont says, this year, though his date may be questioned,—and hearing of Origen, she sent for him and had a conference with him. Eusebius gives us an account of this interesting event in the following words:

“Mamæa, the mother of the emperor Alexander, a highly pious and religious woman, having heard of Origen, whose name was every where celebrated, conceived a desire of seeing him, and of making experiment of that knowledge of divine things, which was so much and so universally admired in him. Being, therefore, at Antioch, she invited him to come to her, and sent a guard of soldiers to escort him. After he had spent some time with her, and had displayed before her in an extensive manner, what appertained to the glory of God and the power of his doctrine, he hastened back to his accustomed occupations.” (*Euseb. lib. 6. cap. 21.*)

Many authors affirm that Mamæa became a Christian, and Tillemont is of this opinion; though afterwards, as Baronius remarks, she appears to have rather swerved from the strict maxims of the Gospel.

A. D. 219.—1. St. Zephyrinus dies on the vii. Calend. of Sept. (26th. Aug.), having been sovereign pontiff eighteen years and eighteen days.

2. St. Calistus I. is made pope on the 2nd. of Sept.—The Roman cemeteries and catacombs.

In the ancient Roman pontifical it is said, that this pope instituted the fast, which we call Ember days, at the four seasons of the year: but Baronius proves that this fast is of Apostolical tra-

signifies *Mountain-God*. The name Heliogabalus, by which he was usually called, seems to have been compounded of *Elogabal* and the Greek word *ηλιος*, sun; because the sun was adored under that name. He was educated as we have observed above, under the care of Gannys, and owed his elevation to the intrigues and exertions of this his tutor,—a service he afterwards requited by base ingratitude.

Heliogabalus, after his victory, led his army to Antioch, which he preserved from plunder, contrary to the wishes of his army,—this, say the historians, being the only good action he ever performed. He here assumed all the pompous titles generally given to Roman emperors, and under these titles wrote to the senate, commanding, rather than requesting it, to confirm his election. The senate now completely under martial law, obeyed his orders.

Heliogabalus began his reign by putting to death a great many illustrious persons, who had seemed to favour Macrinus. But what appeared particularly detestable was, that he slew with his own hand his tutor Gannys, to whom he was under such obligations, merely because Gannys had ventured to remonstrate with him concerning a part of his conduct. From this time forward, he put himself entirely under the direction of Eutybianus, the buffoon.

Gannys, though a vicious man, had many good qualities. His natural abilities were of a superior order, as he showed in the war between Heliogabalus and Macrinus, in which he bore the chief command; for though he had not been trained in the military art, yet he disposed his men before the battle with great judgment, and conducted the whole action in an able manner. He loved pleasure and willingly received presents; but he never had recourse to extortion, and performed acts of kindness and generosity to many.

Eutybianus on the contrary was altogether a most worthless character, and was dear to Heliogabalus, because he flattered him in his vices, and imitated him in his own conduct. From the circumstance of his having been by profession a buffoon, the people usually gave him the name of Comazon which in Greek has that signification.

A. D. 219. Heliogabalus goes to Rome, carrying with him his Syrian god, Elogabal:—his unheard of follies.

Heliogabalus went, last year, from Antioch to Nicomedia, in order to approach nearer to Rome; and as the season was now far advanced, he passed the winter in that city. He here began to show the utmost contempt for Roman manners, by assuming a Syrian costume and wearing robes of silk,—a luxury never before attempted by men amongst the Romans, and used only sparingly

dition, and that St. Callistus only confirmed it by a formal rescript. It is there said, also, that he formed a cemetery in the Appian road, which afterwards bore his name, and was the burying-place of innumerable martyrs.

As frequent mention is made, in the Roman breviary and in the lives of the saints, of this cemetery of Callistus, it may be proper, in this place, to give some account of it, and of the other ancient Christian cemeteries of Rome.

It was forbidden in the twelve tables of the Romans, to bury the dead within the city. The Christians, therefore,—except, by stealth, they secreted some body of a martyr, as they often did, and interred it in their houses,—were obliged by this law, to carry out of the city the bodies of their friends. But they did not in imitation of the pagans, burn these bodies; but having, like the Jews, spread over them precious ointments, they carefully wrapt them up in winding-sheets, and deposited them in those subterraneous places, near Rome, which they called *cryptæ arenariæ*, *tumbæ*, *catalumbæ*, *catacumbæ*, but more commonly *cæmeteria*, cemeteries, a name given them from the Greek word *κοιμασθαι*, to sleep, expressive of their belief in the resurrection of the dead. These subterraneous places are thus described by Eustace in his classical tour:

“The catacombs are subterraneous streets or galleries, from four to eight feet in height, from two to five in breadth, extending to an immense and almost unknown length, and branching out into various walks. The confusion occasioned by the intersection of these galleries resembles that of a labyrinth, and renders it difficult and without great precaution dangerous, to penetrate far into their recesses. The catacombs were originally excavated, in order to find that earth or sand, called at present *puzzolana*, and supposed to form the best and most lasting cement. They followed the direction of the vein of sand, and were abandoned, when that was exhausted, and oftentimes totally forgotten. Such lone unfrequented caverns afforded a most commodious retreat to the Christians, during the persecutions of the three first centuries. In them, therefore, they held their assemblies, celebrated the holy mysteries, and deposited the remains of their martyred brethren. For the latter purpose, they employed niches in the sides of the wall, placed there the body, with a vial filled with the blood of the martyr, or perhaps some of the instruments of his execution, and closed up the mouth of the niche with thin bricks or tiles. Sometimes, the name was inscribed with a word or two importing the belief and hopes of the deceased; at other times, a cross or the initials of the titles of our Saviour interwoven, were the only marks employed to certify, that the body inclosed belonged to a Christian.

The number of the cemeteries or catacombs is very great, as

and partially, even by the richest ladies, on account of its enormous expense.

He entered Rome, in company of his mother and grandmother, and of the god of Emesa, to which he attributed his accession to the empire. This god was a large black stone, of a conical figure, which was said to have descended from heaven. Probably, it was one of those natural phenomena, which are called *Aerolites* or *Meteorolites*, stones, which sometimes are known to fall from the atmosphere. This god was carried in solemn procession through the streets of Rome,—Heliogabalus following, as its pontiff, with the utmost reverence, and in the robes of his office. He built for it a magnificent temple on mount Palatine, and during his whole reign, made every effort to amalgamate all other worships in that of this god alone. Paganism, in its infinite variety, Judaism, and even Christianity, were to form but one general religion,—the religion of the sun,—an amalgamation, not very different in its character from that attempted in our days amongst Christians by the Evangelicals. To attract the Jews to this monstrous system, he caused himself to be circumcised, and abstained from eating hog's flesh. How far he succeeded with these and with Christians, the reader may easily imagine: but as for pagans, they came into his measures externally, though, in their hearts, they felt the utmost indignation against him.

But of the innumerable follies and crimes, with which Heliogabalus degraded the Roman empire during his reign, and which incomparably exceeded those of even the most profligate of his predecessors, we can select only a few by way of sample.

During the four years he reigned, he married and repudiated four wives, one of whom was a vestal virgin, having, contrary to the most sacred Roman laws, entered the sanctuary of these virgins and taken her out by force. He caused the idol of Astarte, or the moon, highly revered by all Africa, to be transported to Rome, and to be placed alongside his god Elogabal as its consort; and he obliged the whole empire to celebrate in a solemn manner these nuptials. The innumerable gems and other precious ornaments, with which pagan devotion had adorned the temple of Astarte, were conveyed to Rome, by way of dowry of the goddess. In his first visit to the senate, he was accompanied by his mother, Soæmis, and his grandmother, Mæsa. The last mentioned gave her opinion, as a member of the assembly, and was named at the head of the *senatus-consultum*, which was passed on this occasion,—the first instance of the kind which had occurred in Roman history. He afterwards formed, on mount Quirinal, a senate of women; over which Soæmis presided, and in which were decided, for the city and empire, all female etiquettes.

His monstrous debauches cannot, as Tillemont observes, find a place in any history written by a Christian: only a filthy Gibbon

there are more than thirty, known and distinguished by particular appellations, such as *Cemeterium Callixti*,—*Lucinæ*,—*Felicis et Adaucti*,—&c.—In several, the halls or open spaces are painted. Daniel in the lion's den—Jonas emerging from the jaws of the whale—and the Good Shepherd bearing a lamb on his shoulders, seem to have been the favorite subjects. The latter recurs oftener than any other, and generally occupies the most conspicuous place. Some of these decorations are interesting, and give a pleasing picture of the manners of the times; while others occasionally exhibit an affecting representation of the sufferings of the Christians. Of the former kind is a painting on a vaulted ceiling in the cemetery of Pontianus. In a circle in the centre appears the Good Shepherd—in the corners four figures of angels—on the sides the four Seasons. Of the latter species of representation, we have an instance, in a painting which presents a human figure, immersed up to the middle in a boiling caldron, with his hands joined before his breast, and his eyes raised to heaven as if in ardent supplication. The three children in the flames occur frequently, and probably allude to the same subject. An inscription placed over one of these scenes of martyrdom is affecting: *O tempora infausta, quibus inter sacra et vota ne in cavernis quidem salvari possumus!*"

A. D. 221.—1. The heresiarch Noetus appears about this time.

Noetus was a native of Ephesus or of Smyrna. Though he is called an heresiarch, he taught no new doctrine, but only republished that of Praxeas. His heresy consisted in denying, like the last mentioned, the distinction of persons in the deity; and in affirming, that God the Father, under different appellations, produced in person all the phenomena of redemption. He imagined that without this theory we must necessarily admit a plurality of gods. Being called to an account, by his ecclesiastical superiors, he at first disavowed the doctrine imputed to him; but finding himself supported by a small party, he openly maintained it, and persisted in it till his death. Sabellius afterwards gave his own name to this heresy; which may therefore be called Praxeism, Noetism, and Sabellianism.

2. Julius Africanus publishes his chronology.

Julius Africanus, a native, some say, of Libya, some, of Palestine, was one of the most celebrated ecclesiastical writers of the third age. The most famous of his works was a synopsis in four books, of history, from the creation to the reign of Macrinus. He was the first who attempted to settle with precision the dates of the various events, and from this circumstance the work derived its name of chronology. Eusebius says that this work was very exact, and that though Africanus treated his subject in a very abridged manner, he forgot nothing which was necessary. It was

can dwell with pleasure on such indecencies. Nor was his extravagance less in other respects. If any article for the furniture of his palace, for his table or for his dress appeared, beyond all reasonable bounds, expensive, that he was sure to order; and he would use such articles with profusion, and sometimes even scatter them amongst the vilest of the people. He paid particular attention to all the abominations of magic, and hesitated not to offer in sacrifice to his god the children of the nobles.

One may easily judge, in what manner and with what kind of persons a prince of this description filled the public offices. The buffoon, Eutygianus, was made prefect of the pretorium, prefect of the city, and consul together with the emperor. Signal vice was the grand recommendation to honours and dignities; or if that seemed wanting, money was sure to carry every employment, both civil and military. Money opened the senate to every one without distinction of age, birth, or even fixed income.

A. D. 221. Heliogabalus raises his cousin Alexianus to the dignity of Cæsar:—he endeavours to put him to death.

Mæsa the grandmother of Heliogabalus, who was a shrewd woman and well versed in court intrigues, perceiving from the conduct of Heliogabalus, that he was inevitably working his ruin, and wishing to provide for her own safety and to secure the empire in her family, persuaded Heliogabalus to adopt his cousin Alexianus and declare him Cæsar. In a moment of good humour he complied with her request; and changing his cousin's name into that of Alexander, he declared him Cæsar, and consul with himself for the following year. The senate willingly confirmed his determination. Alexianus was at this time twelve or thirteen years of age, and was the idol of the people and army, from being in his whole conduct the very contrast of the emperor.

Heliogabalus, after this, began to employ every means in his power to corrupt his adopted son, and make him like himself. But, so carefully did his mother Mamæa watch over him, and so averse was he himself from vice, that these wicked endeavours of Heliogabalus proved fruitless. On this he resolved to remove him out of the way by death, and repeatedly gave private orders to his confidants, either to poison or assassinate him. But here again he was disappointed by the vigilance of Mamæa, who surrounded her son with trusty persons, and would suffer him to eat nothing but what had been prepared under her own eye. Open violence

therefore in the highest estimation with the ancients, who seem to have made it their principal guide in history. All we have of it at present are fragments in Eusebius, St. Jerome, and other fathers.

This author wrote a letter, still extant, to Origen his intimate friend, to prove that the history of Sanna is supposititious. Origen replied in a long letter, in which he maintains its genuineness and canonicity, and in which he solves his objections. Africanus wrote another to a friend, called Aristides, concerning the apparent discrepance between the genealogy of Christ in St. Matthew, and that in St. Luke; and his system for clearing up this difficulty was adopted by St. Augustine and most of the fathers; though modern commentators give one, which seems preferable. He was also the author of a work, called *cectus*, (*κιστος*, *embroidered*;) so called from its miscellaneous nature, like the *stromata* of St. Clement of Alexandria.

A remarkable occurrence in the life of Julius Africanus was, that he waited on Heliogabalus, at the head of a deputation of the inhabitants of Emmaus, then called Nicopolis, to beg leave to rebuild their city, and that his deputation was crowned with success. Emmaus seems to have been destroyed by Titus or Adrian.

A. D. 222.—1. St. Hippolytus:—he publishes his paschal cycle.

The account of St. Hippolytus in Tillemont is so interesting, that we will translate some passages from it.

“The history of the Church furnishes us with several illustrious saints, who bore the name of Hippolytus: but the most celebrated amongst them all is he who lived at the beginning of the third century, and who united in his person the three-fold character of bishop, doctor of the Church, and martyr. He flourished principally in the reign of Alexander Severus, when he was one of the most learned men of the Church. He was a disciple of St. Irenæus; and Baronius says, that he had read somewhere, that he was also a disciple of St. Clement, who seems to have been the St. Clement of Alexandria. That he was a bishop is certain; though of what place is not known. St. Jerome declares, that he had not been able to discover his bishopric; and therefore, we dare not affirm with pope Gelasius, that he was the metropolitan of Arabia, much less that he was bishop of Porto near Rome, as is asserted by some moderns.

But whatever was the place of his bishopric, it seems to have been somewhere in the east: for he composed in Greek the numerous works, which rendered him so famous, both in his life time and after his death, and which have been cited by a great number of authors. Theodoret places him amongst those spiritual fountains, by which God spread the source of his light over his Church. A holy confessor of the seventh age often calls him a great and

then was now the monster's only resource, and he resolved to make the experiment of it. He gave orders to the senate and army to annul the late nomination, and at the same time he dispatched assassins to the apartments of Alexander to kill him. The senate received the order in silence; but it produced an open insurrection in the camp of the pretorians; some of whom rushed out to protect their dear Alexander, whilst others flew to the palace of the emperor with an intention of killing him. Heliogabalus, so far from suspecting any resistance to his orders, was preparing to figure, as usual, at a chariot race. Being warned by his attendants of his danger, he hid himself and sent Antiochanus, one of the prefects of the pretorium, to appease the soldiers. As these were but few in number, they yielded to the remonstrances of Antiochanus; but on condition that Heliogabalus should immediately repair to their camp and bring Alexander in his company. Thither then he went trembling, accompanied by Alexander, and on his promising to amend his life, and to remove from him the crowd of buffoons, comedians, charioteers &c., with which he was continually surrounded, he was permitted to depart.

A. D. 222.—1. Heliogabalus and his mother are slain in the camp of the pretorians.

Heliogabalus, regardless of his promise, continued his usual way of life, and was now more bent than ever on the destruction of Alexander. With this view he caused him to be shut up, for several days, in his apartments; and fearing lest, on his death, the senate should nominate some other person, he ordered all the senators to leave Rome. In order to test the public feeling, he gave it out, that Alexander was sick and on the point of death. This report no sooner reached the camp of the pretorians, than all was indignation and tumult. They refused to send the customary guard to the palace, shut the gates of the camp, and with loud cries, demanded that Alexander should be brought to them. Heliogabalus was obliged to yield: he went to the camp, accompanied by Alexander, Soæmis, and Mamæa. Alexander was greeted with shouts of joy, whilst Heliogabalus experienced only cold disdain. Irritated in the highest degree by this treatment, he ordered those, who appeared to be the principal authors of it, to be punished. This was his death warrant; for the pretorians now resolved, not only to protect their comrades, but to put an end at once to the odious tyrant. On perceiving this resolution, he endeavoured to make his escape, and hid himself in the privy of the camp; but after a scuffle, in which all his infamous attendants and the prefects of the pretorians were killed, he was discovered, drawn out of his lurking hole, and killed, together with his mother, Soæmis, who held him close in her arms. Their heads were cut off, and

most sacred doctor and a faithful witness of the truth, and says, that the Holy Ghost spoke by his mouth. St. Jerome cites his works as a proof, that an acquaintance with the profane sciences and with philosophy is not unworthy of a true theologian.

Eusebius and St. Jerome mention two books of St. Hippolytus on the Pasch. Of the second, they say nothing in particular: but respecting the first, Eusebius informs us, that the saint drew up a chronology, which he continued to the first year of Alexander, and that he prepared a canon, or cycle of sixteen years, whereby to regulate the time of Easter. It is thought that, in his chronology, he determined Easter day by the rules of this cycle, and that he added to his book a table showing the Paschal time, for a certain number of years. St. Isidore of Seville says that this was the first cycle ever invented; and though certain authors attribute something similar to St. Clement of Alexandria, yet it certainly is the most ancient of those with which we are acquainted. St. Jerome says, that Eusebius made use of this cycle of sixteen years, to form another of nineteen.

Nothing was known of this cycle, except its name, when in the year 1515, there appeared amidst the ruins of an old church of St. Hippolytus, on the road from Rome to Tivoli, a marble statue, seated in a chair, on the two sides of which were inscribed, in Greek characters, cycles of sixteen years; which, beginning at the first year of the reign of Alexander (222), and being redoubled seven times, regulated the feast of Easter for the following one hundred and twelve years, i. e. till 333. No doubt was entertained, but that this cycle was that of St. Hippolytus, though his name did not appear with it. Gruter published it in Greek; Scaliger explained it by notes, published at Leyden in 1592. It serves as an authentic document for fixing the beginning of the reign of Alexander in 222, and for correcting the errors which many have made in chronology.

Together with this paschal cycle, was found a list of various works in Greek; which are supposed to be those which St. Hippolytus had composed, when the statue was made.

St. Hippolytus is called martyr so often by St. Jerome and Theodoret, that we cannot doubt, but that he added this crown to that of episcopacy: but we know not either the place or time of his martyrdom. It is however probable that he was put to death about the year 235, in the persecution of Maximin, who directed his attacks principally against illustrious persons and heads of the Church." (*Till. Hist. Eccl. vol. 3. page 238.*)

The works of St. Hippolytus were very numerous, and on a great variety of subjects. What remain at present of these works are, 1. a considerable part of a homily against Noetus, in which he clearly proves the distinction of persons in the Trinity, the divinity

their bodies dragged by the populace, with every mark of infamy, through the streets of Rome. What became of the body of Soæmis, is not known; but that of Heliogabalus was thrown, with a stone tied to it, into the Tiber. The senate, in execration of his memory, erased his name from the Fasti and all public registers.

Heliogabalus, when he died, was eighteen years old, and had reigned, from the defeat of Macrinus, three years, nine months, and four days. He stands first in the list of lewd and ridiculous monarchs, but not of cruel ones.

2. Alexander Severus succeeds to the empire.

Alexander (Marcus Aurelius Severus) was born at Aco, (called at present St. John d'Acre,) in the year 208, and was the son of Genesius Macrinus and of Mamaea, the daughter of the famous Mæsa. His original name was Alexianus: which, as we have observed above, was changed by Heliogabalus into that of Alexander. He very early lost his father and, therefore, was educated under the care of his mother, Mamaea, whom all historians, both Christian and pagan, extol to the skies for her prudence, virtue, and abilities. He responded to the care of such a mother by the most excellent qualities and dispositions; and under the tuition of able masters, he became eminent for every accomplishment, both bodily and mental. He always showed the utmost abhorrence for the conduct of his cousin, Heliogabalus.

The pretorians, immediately on the death of Heliogabalus, proclaimed Alexander emperor, and conducted him through the exulting city to the senate. Words cannot express with what joy he was received by that assembly; which instantly confirmed the election of the army, and added every honour, which it was customary to bestow on emperors. In a second sitting, the senate proposed to him to assume the name of Antoninus; which honour, however, he modestly but firmly declined in a speech still extant.

Alexander, conscious of his youth and inexperience, did not attempt to reign by his own will, but delivered himself to the guidance of his mother and grandmother, particularly the former, for whom he ever entertained the highest respect. These ladies selected for him, out of the most able senators, a council of sixteen; and no order was expedited, nor step taken, except by their advice. One of the first things, the council did, was to send home old Elogabal, and to restore to the various temples their respective objects of veneration. They next degraded from their offices the crowd of miscreants, nominated by Heliogabalus, and filled their places, in every department, both civil and military, by persons of approved talents and virtue. Amongst these was the famous lawyer, Ulpian, who was appointed prefect of the pretorium, and became a kind of tutor to the emperor. Mæsa did not long survive the elevation of her grandson, who, therefore, from this time

of Jesus Christ, and the distinction of his natures: 2. fragments of comments on the scriptures: 3. a homily on the Theophany or Epiphany: 4. a treatise on Anti-Christ, discovered and published in 1661.

2. State of the Church in the reign of Alexander Severus.

The Church of Christ against which, at its very commencement, hell had leagued all its forces of Judaism, Paganism, and heresy, and had continued this bloody war for nearly two hundred years, was indulged by her heavenly founder with some respite on the death of Severus, and with an almost entire cessation of hostilities during the reign of Alexander Severus. His mother Mamæa was, as we have already observed, either a Christian, or at least highly favourable to Christianity; and as she exercised great control over the mind of Alexander, she communicated to him similar dispositions. Hence his historian Lampridius observes, that he tolerated the Christians; from which expression Tillemont infers, that he granted them entire liberty of worship. The same historian gives us the following instance of his partiality for them. A dispute arose between the Christians and certain innkeepers, respecting the possession of a piece of ground, which the latter wanted for a tavern, the former for a church. The claim of the innkeepers seemed better founded than that of the Christians, who were said to have usurped the spot from the public: but Alexander adjudged it to the Christians; because, said he, it is better that it should be dedicated to any kind of religious worship, than to revels and debauches. Lampridius also informs us, that in his domestic oratory were the images of Orpheus, Apollonius Tyannæus, Abraham, and Jesus Christ, and that every morning he offered sacrifice to them: he adds, that it was his intention to enrol Jesus Christ amongst the gods, and to erect a temple to him; but that he desisted from this design, on being informed of the declaration of an oracle, that if he did so, all the temples of the gods would be abandoned, and that the whole world would become Christians. "This," says Tillemont, "was actually to come to pass in the following century: but Jesus Christ would not use, as instruments to bring about such an event, persons who, whilst they adored him, adored also demons; or who, as St. Augustine observes of Alexander the Great, turned not their hearts to the true God with genuine piety, but by an impious folly, imagined that they ought to worship him together with their false gods." (*Till. Hist. Eccl. vol. 3. page 250.*)

If some Christians suffered death for the faith in the reign of Alexander, we may safely affirm, that this happened, not through his fault, but in consequence of the hatred of particular magistrates, or of the transient ebullitions of the populace, which it was not always in his power to prevent.

During this period also no new heresy sprung up: for, as we have already observed, Noetus taught merely the doctrine of Praxeas;

forward, listened with such deference to the advice of his mother, that his reign may be said to have been her reign.

Tillemont and Crevier copy from Lampridius an account, in full detail, of the happy reign which now ensued. We regret that our limits will allow us to select only a few traits of the excellent character of Alexander.

Herodian says, that he never in his life shed innocent blood, never put any one to death except after a legal trial and condemnation. He reinstated the senate in all its rights and privileges, and carefully supported the splendour of the Roman knights, which body he considered the nursery of the senate. Citizens also of the lower orders, degraded by the pride of former emperors, enjoyed a due share of his consideration: he frequently assembled and harangued them, as was done in the days of the republic. He hated all unnecessary reserve, and was accessible and affable to every one. The entrances of his palaces were guarded only by a few doorkeepers, and were open, without the ceremony of formal introducers, to every one who had business with him. He went to the public baths with the people, and was distinguished from others, only by a purple gown. So far from allowing any one to prostrate himself before him, he refused all titles, even that of Dominus, though Trajan and several other good princes had admitted it, and would be saluted only by his own name: and if any one let drop in his presence a word of flattery, he was instantly rebuffed by a look of disdain. Whoever went to speak to him, particularly senators, were desired to sit down. He was delighted that people should speak their sentiments freely to him: if their advice seemed judicious, he followed it; if otherwise, he gave his reasons for dissenting from it. His opinion respecting panegyrics pronounced on princes in their life time, coincided with that of Perennis Niger: he thought them ridiculous, and would never allow such suspicious honours to be paid to him.

His mother, though a lady of much good sense, was somewhat displeased at his frank and unostentatious behaviour: she told him one day, that he degraded the royal dignity and would render it contemptible. "I shall free it, he replied, from disquietude, and make it more durable." The event justified his saying.

He was accustomed to repeat often and with infinite pleasure, that maxim of the Christians: "Do not to another what you would not have done to yourself." He caused this maxim to be exposed in large characters in his palace: he placed it as an inscription on public buildings; and when any criminal was executed for injuries done to society, he commanded the public crier to proclaim these words, as a proof of the justice of the sentence and a lesson to the people.

Though mild and gentle in his manners, he suffered not this amiable quality to degenerate into weakness; and against vice, he

and those heresies, which had been broached before, seemed to stand mute in the presence of the illustrious doctors who then flourished.

The only affair, which began to threaten the tranquillity of the Church towards the end of this reign, was the question about the rebaptism of heretics: but this question did not at this time cause any considerable disturbance.

Whoever considers, how vain had hitherto been the efforts of earth and hell, to destroy that fruitfulness, which God had communicated to Christ's spouse, the Catholic Church, and that she had peopled the world with children, even whilst the infernal dragon watched her to devour them as they issued from her womb, (*Apocal. xii. 4.*) whoever, we say, considers this, will not be at a loss to conjecture, what must have been the case, when these checks on her fecundity were suspended. Accordingly, the increase of Christians, during the reign of Alexander, was prodigious. All ranks of society were crowded with them: the emperor's palace was full of them; and pagan Rome perceived sighing, that the ancient fabric of her superstitions tottered on its basis, and would, at no very distant period, fall to the ground.

A. D. 224.—1. St. Callistus is martyred on the day before the ides of Oct. (14th.), having sat in the pontifical chair, four years one month and twelve days.

2. St. Urban I. is made pope on the xii. of the calends of Nov. (21st. Oct.)

In the ancient Roman Pontifical it is said, that this pope caused the vessels for the sacred ministry to be made of silver; whence some authors have inferred, that he was the first pope, who introduced sacred vessels, made of the precious metals. But Bona, in his work on the Liturgy, thinks this inference hasty; since the Pontifical merely states what St. Urban did, not what had been done by his predecessors.

It is certain, that in the primitive and middle ages, chalices were often made of glass or crystal, and sometimes of stone, horn, brass, and even of wood. In the acts of the council of Tribur near Mayence, held in 895, there is a celebrated saying of St. Boniface the Martyr, on this subject. Being called upon to give his opinion whether or not chalices of wood might be allowed, he answered: "Formerly golden priests used wooden chalices; now on the contrary, wooden priests use golden chalices."

But, when circumstances allowed it, the Church, in all ages, employed at the altar vessels made of the precious metals; and there has been, for many ages, a standing law, forbidding chalices of any materials except gold, silver, or, in case of necessity, of tin. (*ex stanno.*) (*See Bona Liturg. lib. 1. cap. xxv.*)

showed the utmost rigour and firmness. He had such an abhorrence for corrupt judges and oppressive magistrates, that their very sight threw him into rage; and he made proclamation by herald, as was practised in the mysteries of Ceres, forbidding any one conscious of theft or rapine to approach his presence.

His domestic establishment was surprisingly moderate. His table was served abundantly, but with a regularity and simplicity, which resembled the daily repasts of our religious communities; and when the occasion required a greater display, this consisted rather in the quantity, than the quality of the viands. His company at table were a few virtuous and learned men, amongst whom was generally Ulpian. He followed the same plan of simplicity and economy in his furniture, dress, servants, in a word, in his whole household. Vessels of gold he utterly banished from use, and of silver ones he had but few. He sold the crown jewels, saying, that trinkets of that description were not for men, but for women.

For further particulars of his character, and for the numerous wise regulations he made for the public good, we must refer our readers to the above mentioned authors.

A. D. 224. Death of Mæsa.—Marriage of Alexander.

Mæsa did not enjoy, for many years, the elevation of her grandson Alexander to the empire. On her death, she was buried with imperial honours; and, as was at that time the infamous custom of the Romans, this ambitious woman was enrolled amongst the divinities of the state.

Mamæa had now the sole inspection of Alexander, and she acquitted herself of this charge with wisdom and ability. Her first and grand care was to close the palace doors to such company, as might corrupt his morals, and, by their flatteries, excite and strengthen the passions, which are naturally so dangerous at that age. She induced him to dedicate a great part of the day to such employments, as were immediately connected with the good of the state, knowing that useful occupation is at all times, but particularly in youth, a grand preventive of vice.

Mamæa chose a spouse for Alexander, from one of the most illustrious families in Rome: but this spouse was soon afterwards repudiated and banished to Africa.

Herodian says, that the disgrace of this lady and the death of her father Marcianus were brought about by Mamæa, who was jealous of the ascendancy, which they had acquired over the mind of Alexander; and that the emperor himself was merely passive on the occasion: but Hæxippus, and after him Lampridius, attribute this punishment to a conspiracy, formed by Marcianus, to dethrone Alexander. (*Till. Hist. des Emps. vol. 3. page 184.*)

A. D. 226. Artaxerxes, an ignoble Persian, puts an end to the Parthian empire, and re-establishes that of the Persians.—He threatens the Roman provinces.

A great revolution took place this year in the east, which being intimately connected with the Roman empire must be mentioned by us.

The Parthians, who came originally from Scythia, were for many ages confined to a mountainous country of no great extent, bounded on the west by Media, on the north by Hyrcania, on the east by Aria, and on the south by Carmania the desert. This people was subject to the Persians and, afterwards, to the successors of Alexander the Great, till about 250 years before Christ, when they revolted under a chieftain called Arsaces, who established an independent empire, and gave rise to the famous dynasty called the Arsacidæ. This empire in process of time quite swallowed up that of Persia, and became the famous rival of that of Rome. The disastrous expedition of Crassus the triumvir against this warlike people is well known; and we have mentioned under their respective dates, those of Trajan, Lucius Verus, Severus and Caracalla. Their king, when Alexander Severus was made emperor, was, as we have already observed, Artabanus.

As Artabanus had lost the flower of his army in the great battles, fought with Macrinus in 217, Artaxerxes a Persian of mean descent, but of great courage and experience, availed himself of this circumstance to revolt, and to encourage his countrymen to restore their lost empire. Artabanus, on receiving the news of this revolt, marched with the whole strength of his kingdom to suppress it; but being met by Artaxerxes at the head of a no less powerful army, a bloody battle ensued, which is said to have lasted three days. At length, the Parthians, though they behaved with the utmost bravery and fought like men in despair, were forced to yield to the Persians, who were commanded by a more experienced leader. Most of their troops were cut off in the fight; and the king himself was taken prisoner and soon afterwards put to death. The Parthians were now forced to submit to the conqueror, and became vassals to a nation, which had been subject to them for the space of 495 years.

Artaxerxes now thought of nothing less, than of restoring the Persian monarchy to its ancient splendour and extent. This design, he said, was not the effect of ambition, but of a due sense of justice. Alexander the Great had dethroned Darius unjustly: his successors were mere usurpers; and the Romans, who had wrenched the Persian provinces from them, had no other title to them, than what had arisen from brute force. It was his duty then to re-vindicate all the countries, from the Indus to the Euxine and Mediterranean, which had formerly belonged to the Persian empire. For this purpose, he assumed the ancient pompous title of

the great king, and, like the Assyrian monarch Nabuchodonosor, (*Judith* ii.) he sent messengers in every direction, to summon the various potentates to resign to him their dominions, and to receive his orders. He commenced his operations against the Romans, by crossing the Tigris, and marching on Mesopotamia and Syria. The famous strong hold of Atrah lay in his way; and he thought it would prove a convenient rallying point and dépôt. He resolved therefore to make himself master of it. But, as it had baffled Trajan and Severus, so it baffled him. After several fruitless assaults and the loss of a great number of men, he abandoned the enterprise. He next turned towards Armenia, but met with no better success.

This monarch founded a new dynasty in Persia, called, from Sassan, the name of his father, Sassanides, which subsisted till the year 636, when Said, the general of the Mahometan Arabs, put an end to the Persian monarchy.

A. D. 288. Ulpian is assassinated by the pretorians.

Ulpian, whose entire name was Domitius Ulpianus, a native of Tyre, held, as we have already observed, the first rank amongst the friends of Alexander. He had been, in the reign of Severus, the disciple and assessor of the great Papinianus; from whose lessons and society, he had imbibed that profound knowledge of civil law, which rendered him so famous. Alexander made him his principal secretary of state, and at the same time gave him as colleague, or rather inspector, to the two prefects of the pretorium, Fulvius and Chrestus. These men, uneasy under such an inspector, excited the soldiers to take away his life. But Alexander prevented the execution of their design, and their malice cost them their heads. Ulpian now became sole prefect of the pretorium, and was considered the second person of the empire. It was he who prepared every kind of business for the emperor's consideration and signature: with him alone Alexander conferred tête-à-tête: him he made the companion of his amusements, as well as of his labours, and even at table appeared not happy except he were there.

But all this favour and power only served to render him odious to the pretorians, who attributed to him every attempt of Alexander to check their unbridled licentiousness. Several times, they would have killed him, had he not been screened by Alexander. At length the efforts of Alexander and Marcia to save him proved useless; and he was massacred in the palace itself, and under the eyes of the emperor and his mother.

Ulpian hated the Christians, and probably concurred in bringing on them the terrible persecution of Severus. His death, then, was on the part of God, a just judgment on him.

There are still, in the Roman civil code, twenty nine fragments of Ulpian. Lactantius cites a compilation by him of laws and

A. D. 228. Origen writes comments on the holy scripture:—he goes to Achaia, and on his way is ordained priest.

Origen had now presided over the school of Alexandria many years, and, during the latter ones, had employed himself principally, in commenting on the holy scriptures. To this he was excited by his friend and convert Ambrose, who, being very rich, afforded him every facility for the execution of that work. This nobleman supplied him, at his own expense, with seven amanuenses, who in turns wrote down what he dictated, and with as many others, who copied in a fair hand what had been written. He also furnished paper and every other necessary.

Whilst Origen was thus engaged, a pressing affair of the Church called him to Achaia, where certain heretics were doing much mischief. He departed from Alexandria, with a recommendatory letter from his bishop Demetrius, and, in his way, passed through Palestine. Having made some stay at Cæsarea, Theoctistus bishop of that city, and Alexander bishop of Jerusalem, ordained him priest. This was a source of great trouble to Origen, as we shall shortly see.

A. D. 231—1. Pope St. Urban dies, being beheaded for the faith on the viii. of the calends of June (25th. May), having governed the Roman Church six years, seven months and four days.

2. St. Pontianus is made pope, before the viii. of the calends of July (25th. June).

This pope was banished by Alexander, not on account of religion, but for a crime falsely imputed to him, to the island of Buccinna near Sardinia, together with Hippolytus a Roman priest.

A. D. 232. Origen having returned from Greece to Alexandria, is persecuted by his bishop, Demetrius, and obliged to leave that city:—he is almost every where excommunicated.

Origen, having been ordained priest in 228 at Cæsarea, left Palestine soon afterwards, and proceeded by the way of Ephesus to Greece. He delayed some time at Athens, to attend the schools there, and then went to Achaia, the place of his destination. Having finished the business, which had called him to that country, the particulars of which are not known, he returned to Alexandria and there resumed his customary exercises of teaching and writing. But in a very short time, a furious storm was raised against him, which forced him to leave that city.

Demetrius, his bishop, had taken it amiss that he should have been ordained priest. He alleged several causes for his displeasure. The first was, that Origen had made himself an eunuch,—a circumstance but little known hitherto, but which Demetrius now published: the second was, that, contrary to the canons, he had been ordained by the bishops of another province: the third was, that he was not orthodox, having taught doctrines not in unison with those of the Catholic Church. He declared, therefore, that Origen should

edicts against the Christians, as an instruction to proconsuls, how they ought to treat them. But this compilation is now lost.

The pretorians, encouraged by the success of their insubordination, attempted a similar conduct with respect to Dion the historian, who had long been employed in offices of great trust, and who had lately returned from Pannonia, where he had re-established military discipline in the army of that province. Fearing that he would interfere with them, the pretorians demanded his head from the emperor. Alexander, so far from acquiescing in their demand, honoured him, who had already been consul, with that office a second time, and became himself his colleague. However, not to irritate these troops too much, he advised Dion to retire into the country, under the pretext of bad health.

Alexander removed from Rome Epagathus, the principal cause of the insurrection of the pretorians, and caused him, after some time, to be put to death. He seems also to have gradually softened down the pretorians, and to have reduced them into better order.

A. D. 231.—

A. D. 232. Alexander marches into the east against the new king of the Persians:—he is victorious.

We mentioned under the date of 226, the great revolution, which placed Artaxerxes on the throne of Persia, and we gave a general view of the events which followed. These events took several years in their execution, and during this time did not immediately affect the Romans. At length Artaxerxes, having settled, as he thought, his empire on a solid basis turned his attention towards the Romans, and, being resolved to drive them out of Asia, made a terrible irruption into the Roman provinces of Mesopotamia and Syria. Alexander, who was averse from war, at first tried the effect of an embassy; but, as Artaxerxes treated his remonstrances with contempt, he thought it his duty to declare war, and to march in person against the enemy. He engaged the pretorians to accompany him, cheerfully, by the distribution of a large gratuity; and he commanded great bodies of troops from every quarter to meet him in Asia. When all things were ready, he departed from Rome, accompanied to some distance by the senate and people, who with tears expressed their regret for his absence. In Asia, he adopted the most excellent regulations for the maintenance of the army,

no longer preside over the school of Alexandria, nor exercise the functions of the priesthood. Origen was obliged to yield to the storm. He fled therefore from Alexandria, leaving the care of his school to Heracles, who had long been his assistant in it.

Demetrius, after Origen's departure, assembled a council of the bishops of Egypt, in which Origen was excommunicated and deposed. This condemnation was received by Rome, and almost all other Churches, except those of Palestine, Arabia, Phœnicia, and Cappadocia.

Origen retired to Cæsarea of Palestine, where he was well received. Theoctistus bishop of that city, and Alexander of Jerusalem, his ordainers, believing that his ordination had been canonical, and that he was innocent of the crime of heresy, encouraged him to establish a school at Cæsarea. He did so accordingly, and crowds flocked to his lectures from every quarter.

Origen spent nearly the whole remainder of his life at Cæsarea. It was here that he drew up his great work of the Hexapla &c. which Tillemont supposes he began about the present era. Amongst the numerous friends, who patronized him during his troubles, was Firmilian, bishop of Cæsarea of Cappadocia, who afterwards bore so conspicuous a part, in the controversy respecting the rebaptisation of heretics. He frequently went to Palestine to visit and confer with him.

It was also at Cæsarea, and about this time, that Origen first became acquainted with St. Gregory Thaumaturgus, and his brother Athenodorus. They were pagans, and on their way to Berytus, to study the Roman law, when they were introduced by Firmilian to Origen. Such was the impression he made on them, that not only they became Christians, but giving up all secular pursuits, they dedicated themselves entirely to the service of God.

Demetrius bishop of Alexandria died soon after Origen's expulsion, and was succeeded by Heracles Origen's disciple. Baronius says that, during his episcopacy, Origen's persecution at Alexandria ceased, or at least was greatly diminished. (*Till. Hist. Eccl. vol. 3. artic. Origen.*)

The expulsion of Origen from Alexandria is placed by Tillemont in 231. We place it in this year from the motive of convenience.

A. D. 234. Ammonius Saccas the Christian philosopher.

Porphyry, Longinus, Ammianus Marcellinus, among Pagans, and among Christians St. Jerome and Theodoret, in a word all ancient authors, agree in assigning the first place, among the Platonic philosophers of this age, to Ammonius, surnamed Saccas, who was of Christian parents, and lived and died a Christian. He was surnamed Saccas, from having carried sacks of corn for hire in his youth. His concordance of the four Gospels is still extant. Other works by him, on sacred subjects, are lost. (*See Till.*)

without oppressing the provinces, and exerted the utmost rigour in establishing military discipline amongst the soldiers. A remarkable instance of this rigour is mentioned by all historians. At Antioch, he imprisoned some soldiers, for disobedience to certain police regulations. The legion, to which these soldiers belonged, immediately mutinied, and demanded the release of their comrades. Alexander no way intimidated, assembled and harangued them, representing to them mildly, that if offenders like those in question were not punished, there would be an end of military discipline. His representation was received with redoubled murmurs. A second and third time he addressed them, threatening to deprive them of the name and rank of soldiers, if they changed not their conduct. They cried out louder than ever, and brandished their arms against him. Upon this, raising his voice, and darting on them a look of fury, he cried out: "Citizens! (*Quirites!*) lay down your arms, and begone." The mutiny that instant ceased: they delivered up their arms, put off their soldiers' clothes, and retired, not to the camp, but to the various inns of the city. Their disgrace lasted a month; after which, the emperor, at their humble and earnest request, pardoned them and restored them to their former condition, but not till he had put to death, not only the imprisoned soldiers, who had occasioned the mutiny, but also those tribunes, who had not done their duty in preventing it. This legion distinguished itself greatly in the ensuing campaign, and became, of all others, the most attached to Alexander, whose death it revenged.

Alexander, soon after this event, crossed the Euphrates and reopened the campaign, in which he was met by Artaxerxes at the head, as some historians say, though Gibbon doubts it, of a hundred and twenty thousand horse, ten thousand men at arms, eighteen hundred chariots armed with scythes, and seven hundred elephants with towers on their backs filled with archers.

Historians give contradictory accounts of the issue of this campaign. Tillemont and Crevier, in opposition to Gibbon, think those most worthy of credit, who with Lampridius and Alexander himself say, that it was successful, and that the pride of the Persians was humbled; that the spoil was immense, and the prisoners numerous.

A. D. 234. Alexander returns to Rome and triumphs.

After the campaign of 232, the Persian monarch confined himself during the remainder of his life within his own dominions; which inactivity, so much at variance with his former projects, renders probable the view, we have given from Lampridius, of the issue of the campaign.

Artaxerxes ruled his kingdom with great wisdom, and was the author of several apothegms, famous amongst the eastern nations,

and of a code of laws, which served as the basis of their civil and military administration.

As for Alexander, receiving intelligence that the Germans had passed the Rhine and were ravaging Gaul, he departed for Rome, having left a sufficient force in Mesopotamia to defend the frontiers of the empire. He was received at Rome with every demonstration of joy, and had the honour of a triumph. After offering the usual sacrifices in the capitol, he returned home on foot, his triumphant car following him; and such were the crowds which pressed to see and greet him, that he was three hours in making his way to the palace. He received from the senate the titles of Parthic and Persic.

A. D. 235.—1. Alexander marches against the Germans:—he is murdered, together with his mother, by the contrivance of Maximin.

Alexander did not stay long in Rome after his triumph. The irruption of the Germans into Gaul, which had called him from the east, still continuing to do great mischief in that province, he resolved to take the field against them. Assembling therefore a mighty army, he left Rome in the autumn of last year, in company of his mother, who never abandoned him, and marched into Gaul. His army was a motley assemblage of soldiers of almost every nation, amongst whom were bodies of Parthians, Osroenians and Moors; who, being light troops, were intended, like our modern riflemen, to hover round and harass the dense and heavy masses of the Germans. On Alexander's approach, the enemy re-crossed the Rhine; and he was making arrangements to pursue them into the heart of Germany, when a violent death put an end to the career of this the best emperor that had ever reigned in Rome.

There was in the army an officer called Maximin, a Goth by origin and a man, who by uncommon strength and bravery, had gradually risen from the rank of a common soldier to that of tribune. Alexander, forming a high opinion of his military talents, gave him the command of a large body of new raised soldiers, in the hope that he would be of great service, in a war with nations, amongst which he had been born, and with which he was well acquainted. But Maximin resolved to turn this promotion to his personal advantage, and could be content with nothing less than the supreme command. He therefore endeavoured to bring Alexander into discredit, by circulating reports that he was the slave of his mother and an enemy to the comforts of the soldiers. When he had matured his design, he selected a band of confidential soldiers, and disguising them in the dress of banditti, sent them to espy an opportunity of killing the emperor. This opportunity soon offered: for Alexander suspecting no evil, was lodged, in company of his mother and the prefects of the pretorium, at some distance from the main army and attended by a very few guards. The ruffians

assaulted his tent, and overpowered or won over the guards. Marmæa and the prefects, hearing a noise, ran out and were immediately killed. Alexander, seeing the assassins enter and knowing that resistance would be in vain, wrapped his head in his cloak, and resigned himself to death. They immediately killed him with many wounds.

Great was the grief and indignation of the sounder part of the army on hearing this news; and in particular the famous legion, which had been disgraced at Antioch, cut in pieces every man, who had been engaged in the assassination.

Alexander was killed on the 29th. of March, at a place called Sicilla, near Mentz, being twenty six years of age and having reigned thirteen years complete.

The only author of note, who flourished in this reign, was Dion Cassius, a native of Bithynia, and elevated by Pertinax and his three successors to the highest employments. He wrote the history of Rome in eighty books, of which only twenty remain, and these in a mutilated state. In this reign flourished, besides Ulpian, several lawyers whose names are famous in the pandects.

2. Maximin is proclaimed emperor by the army; and the senate sanctions the election:—he declares his son, Maximin, Cæsar.—Various insurrections against him:—his cruelty.

No event was ever received in Rome, and throughout the empire, with more grief, than the death of Alexander; and Maximin himself affected to join in the general feeling. He caused a monument to be erected in Gaul to Alexander's memory, and sent his body and that of his mother to Rome; where a mausoleum was built in their honour, and an annual festival established, which was still kept in the time of Constantine.

Maximin had already gained over his own division and the legions of Pannonia and Illyricum. These immediately proclaimed him emperor, and the remainder of the army was soon induced by him to join in the proclamation. The senate, to which he sent the news without delay, ratified the election, not daring to refuse.

Maximin (Caius Julius Verus) was born in 173, in the extreme frontier of Thrace, of a Gothic father and from a mother of the nation of the Alani. His father was a shepherd, and himself in his youth followed that occupation. He was of a gigantic stature, being according to some authors, eight feet high and proportionably robust and strong. He is said to have knocked out the teeth of a horse with his fist, and with a kick to have broken its leg. He could eat thirty or forty pounds of beef a day, and drink an amphora, i. e. seven gallons, of wine. Going to Rome, he was soon noticed by Severus, who made him a soldier in his cavalry guard; and he was afterwards promoted by Caracalla to the rank of centurion. During the reign of Macrinus and Helogabalus, he retired to his country, and became a merchant or pedlar. On the accession of Alexander, he again entered the army, and rapidly

A. D. 235.—1. Pope St. Pontian dies a martyr, on the xiii. of the calends of Dec. (19 Nov.)

This pope, having been banished by Alexander to the island of Bucinna, was there scourged to death by the order of Maximin.

2. St. Anterus is made pope, on the iii. of the nones of Dec. (3rd.).

It is said of this pope, that he was careful in diligently searching for and carefully preserving the acts of the martyrs, which St. Clement had ordered to be drawn up by Christian notaries.

3. Commencement of the persecution under Maximin.

Maximin, who was proclaimed emperor in the spring of this year, began soon afterwards a persecution of the Church; which, though short, was so severe, that several of the ancient fathers have called it the sixth general persecution, though Eusebius gives it not this character. This emperor showed such cruelty during his reign, even towards pagans, that they gave him the names of Cyclops, Phalaris, and of other similar monsters. He raged particularly against the Christians, partly because Alexander had favoured them and had employed a great number of them about his person, and partly because, in common with the other pagans, he attributed to the spread of Christianity a great many public calamities, such as earthquakes &c., which happened about this time. It is also supposed, that he took occasion to vent his fury against the whole body of Christians, from the indiscreet action of a Christian soldier, mentioned and lauded by Tertullian, (*De coronâ*) who refused to put a laurel crown on his head, in the distribution among the soldiers of a gratuity.

But this persecution affected directly only Christian nobles and the clergy, except in Cappadocia, where the cruel governor Serranus extended it to Christians of every description.

In this persecution, public churches, of which by this time a great number had been erected, were almost every where demolished.

A. D. 236.—1. Pope St. Anterus is put to death for the faith, on the iii. of the nones of January, (3rd.,) having been pope only one month.

2. St. Fabian is made pope on the xvii. of the cals. of Feb. (18 Jan.)

Eusebius informs us, that St. Fabian, having come to Rome on the death of St. Anterus, was elected pope quite contrary to expectation. The brethren were assembled in the church to deliberate respecting a successor to the late pope, and Fabian was present. The eyes of the assembly were fixed on several illustrious and noble persons, but no one took the slightest notice of Fabian; when on a sudden, a dove dropping from above alighted on his head, and seemed an emblem of that Holy Spirit, who had, in a similar figure, descended on our Saviour. This spectacle at once determined the election: for the brethren, with the greatest alacrity unanimously declared him worthy, and laying hold of him, placed him in the pontifical chair. (*Euseb. lib. vi. cap. 29.*)

advanced in rank, till he obtained, as we have observed, the command of the new raised troops in Gaul. He had always been famous for enforcing strict military discipline, without however losing the good will of his men. It was this circumstance which endeared him to Alexander.

Maximin had a son, called by his name, and equal to himself in stature, but infinitely his superior in point of education; for he was skilled in the Greek and Latin languages, and was every way accomplished. Him he declared Cæsar.

Very soon after the proclamation of Maximin, the Osrhoenians, who were much attached to Alexander, broke out into open revolt, and proclaimed emperor a consular man, called Quintinus, whom they had with difficulty engaged to head them. But this revolt was soon put down: for a false friend of Quintinus, called Macedonius, murdered him and carried his head to Maximin. The traitor paid dearly for this base action: for Maximin put him to death, as one of the authors of the insurrection and, like all traitors, unworthy of his confidence.

Maximin found out, or pretended to find out, another attempt to dethrone him, contrived by a nobleman called Magnus. This conspiracy, or pretended conspiracy, afforded him a pretext to give full rein to his naturally savage disposition. He put to death a great many noblemen, and removed all others from his person.

As soon as Maximin had secured, as he imagined, the empire, he collected fresh forces and entered Germany. He was every where victorious, and enriched his army with immense spoils. The senate, in consequence of this success, gave him and his son the title of Germanic.

A. D. 236. Wars of Maximin.—He renders himself universally odious by his cruelty and avarice.

Maximin made war, not only against the Germans in the neighbourhood of the Rhine, but against the countries which lay beyond the Danube; and he was constantly victorious. He had nothing less in view, than to extend the limits of the empire to the northern ocean, and would probably have realized his plan, had not his brutal conduct alienated from him the whole empire. The objects of his cruelty were principally the nobles, and all such, as were supposed to possess wealth. He encouraged informers in every direction, and was to those, who, on their denunciation, were dragged to his tribunals. A mock trial indeed generally took place; but the sentence of death was sure to follow. A general terror therefore spread throughout the empire; and the odious tyrant had as many enemies, as there were pacific and well conducted citizens in it.

A. D. 237.—1. Africa revolts against Maximin, and proclaims the two Gordians emperors.—The senate and people of Rome, with nearly the whole empire, declare for the Gordians.

Maximin had taken care to place, in most of the important situations, men of his own character, and devoted to his interest. At Rome, he had nominated prefect of the pretorium a creature of this description, called Vitalian, and had sent another to Africa, as intendant, who exercised in his name every species of violence and injustice. Amongst the numerous victims of his avarice and oppression, were two rich young noblemen, whom he unjustly condemned to a heavy fine, in order to fill the public coffers. These young men, confiding in the general feeling against this magistrate and his employer, assassinated him, and, with a numerous band of friends, formed the design of freeing the empire from the yoke of Maximin. In order to ensure the success of their enterprise, they turned their eyes towards Marcus Antoninus Gordianus, who was at that time proconsul of Africa, and was one of the most respectable men of that age.

Marcus Antoninus Gordianus was illustrious by his birth, and the richest private individual in the empire. He was at this time eighty years of age, and had always been universally esteemed for his virtue, literary acquirements and generosity. He had with him in Africa, in quality of lieutenant and assistant, a son called by his own name, aged forty five; who, though of loose morals, was well educated, skilled in the Roman laws, and much beloved for several amiable qualities.

Old Gordian, when the proposal was first made to him of becoming emperor, refused his consent: at length, he acquiesced, on condition that his son should be proclaimed joint emperor with him. This was accordingly done, and they made their public entrance into Carthage, with the ensigns of supreme command, and were received with enthusiastic joy. All Africa, except Mauritania, joined in the proclamation.

A deputation went immediately from Africa to Rome, to carry the news to the senate, and to solicit its approbation of what had been done. But, before the deputies made known their errand, they resolved to remove out of the way Vitalian, the prefect of the pretorium. Pretending therefore to be the bearers of important despatches, they procured an audience from him, and, whilst he was in the act of breaking open the seals, fell on him and killed him. On this the senate and whole city solemnly proclaimed the two emperors, and throwing down the statue of Maximin, declared him a public enemy.

The senate, without loss of time, sent deputies from its own body, or that of the Roman knights, in every direction, to invite the provinces to join in the insurrection, and receive the Gordians; and these deputies, almost every where, produced the desired effect.

2. The younger Gordian is defeated and slain, and the elder kills himself.—Two new emperors are nominated by the senate, viz. Maximus and Balbinus; and a Gordian, the nephew of the younger Gordian, is declared Cæsar.

The province of Mauritania was at this time under the government of a senator, called Capellianus, an enemy of the Gordians, and an attached friend of Maximin. This governor, who had under his command the bulk of the Roman forces of Africa, marched immediately on Carthage, to put down the rebellion. The younger Gordian, sallying out to meet him at the head of a numerous but undisciplined army, was totally defeated, and killed in his flight back to the city. His father, on hearing this news, strangled himself. Thus perished the two Gordians, after a reign of only six weeks.

Great was the consternation, into which this unfortunate event threw the senate and people of Rome. But, circumstanced as they were, they must supply the place of the Gordians. The senate, therefore, elected two new emperors, viz. M. Claudius Pupienus Maximus, and Decimus Cælius Balbinus. The former was of very mean extraction, being the son of a wheelwright; but, by his good conduct and bravery, had gradually risen to the first employments, both civil and military. The latter was nobly born, was learned and eloquent, had been twice consul, had governed, with great justice, several provinces, and was much esteemed for his excellent moral qualities. He was, however, better qualified for civil, than military business.

But the people and pretorians absolutely refused to abide by the election, and, with loud cries, demanded a Gordian. The senate, to quieten them, brought forward a youth twelve years old,—a Gordian, the grandson of the elder Gordian and nephew of the younger,—and vesting him with the purple, declared him Cæsar. This satisfied the soldiers and people.

In the mean while, Maximin was not an idle spectator of the revolution. Fired with rage against Rome, he assembled his soldiers and, in a violent declamation, endeavoured to inspire them with a similar disposition. He then re-crossed the Danube, and began to make every preparation in his power for the invasion of Italy.

Maximus and Balbinus divided the cares of the empire between them. Balbinus remained in Rome to attend to its police; whilst Maximus put himself at the head of the army to oppose the enemy. A decree of the senate summoned all the youth of Italy to arms, and ordered provisions of every kind to be laid up in fortified towns, forbidding every one, under pain of death, to afford the slightest assistance to Maximin.

A. D. 238.—I. Maximin invades Italy and lays siege to Aquileia.—He is slain with his son by the pretorians.

Maximin, in the autumn of last year, advanced to Sirmium and there wintered. He had an immense army, composed of the greatest part of the troops of the empire. His opponent Maximus established his quarters at Ravenna; whence he made his dispositions to give him a warm reception. He gave orders that all towns not fortified should, on Maximin's approach, be abandoned by their inhabitants; and all the strong holds he fortified anew. Aquileia, the key of Italy on the side menaced by Maximin, was an object of his particular care. He caused its walls and ditches to be repaired, threw into it a strong garrison, and placed it under the command of two noblemen of great bravery, prudence and experience. Its inhabitants were enthusiastic in the cause; and, during the siege, men women and children were all soldiers. The women even cut off their hair, to make ropes for the engines.

On the return of spring, Maximin crossed, with his whole army, the Julian Alps, which separate Italy from Pannonia, and, meeting with no resistance, sat down before Aquileia. His soldiers, who were accustomed to conquer, attacked the place, at first, with great vigour and alacrity; but were repulsed with great loss. Again and again they assaulted it, but with no better success. This threw a damp on their spirits, and they began to murmur. Maximin, growing furious at his disappointment, laid the blame on the officers, and put several of them to death. This only increased the discontent of the army, which moreover began to feel the want of provisions and forage.

The pretorians, who had never loved Maximin, resolved to avail themselves of this general feeling, to put an end to the war by his death. On a day, therefore, which had been allowed the army for repose, they marched armed to his tent, where he was taking his rest, about mid-day. They were immediately joined by his guards: and on his coming out with his son to appease them, they slew them both, together with their principal ministers. Their heads they cut off and sent to Rome: their bodies they left a prey to wild beasts and vultures.

Thus perished Maximin, about the end of March, by a death quite similar to that which he had brought on the virtuous Alexander. He was at this time about fifty five years of age, and had reigned three years and a few months. His son was twenty one years old.

The soldiers, who had taken the lead in his proclamation, at first resented his death, but were soon obliged to yield to the majority, which cordially approved of it. The whole army, therefore, laying down their arms, appeared, in white robes and with olive branches in their hands, before the walls of Aquileia, demanding entrance as friends; and on their taking the oath of allegiance to Maximus and Balbinus, their request was granted.

No words can express the satisfaction, which this great event

universally diffused. The senate and people of Rome, in particular, were frantic with joy for many days. Crowds pressed to the temples to return thanks to the gods, and Balbinus offered a whole hecatomb to them.

2. The two emperors, Maximus and Balbinus, are slain by the pretorians.—Young Gordian is proclaimed sole emperor by the army and senate.

As soon as the public rejoicings for the death of Maximin were over, the two emperors began a reign, which promised happiness to the empire. They made many wise regulations; and, by their prudence, justice and moderation, won universal esteem. But they had been elected by the senate, a defect intolerable to the pretorians, who had claimed and long exercised the exclusive privilege of enthroning and dethroning emperors. These insolent bands, therefore, resolved to set aside these emperors, and to elect another.

Unfortunately, the two emperors, though virtuous men, were not free from the feelings of jealousy of each other's power and popularity; and this was the cause of their ruin. On an occasion, when the city was wholly engaged in the capitoline games, the pretorians sallied out of their camp, and marched to the palace, where the two emperors were. Maximus immediately sent for a large body of Germans, who were then in the city, and who could easily have repelled the pretorians; but Balbinus, jealous of the attachment of these men to Maximus, sent contrary orders. The pretorians, therefore, easily getting them into their power, dragged them with every indignity through the streets towards their barracks; and, as by this time, forces were marching to assist them, they murdered them, and left their bodies in the streets.

The pretorians had carried with them from the palace the young Gordian, who was already Cæsar, as we observed above. They showed him to the people, from the walls of the camp, and proclaimed him emperor. The senate finding it useless to oppose them, and moreover fond, as was the whole city, of the youth, gave its consent; and thus Gordian III. was solemnly declared emperor, and as such was acknowledged by all the provinces. He was at this time about thirteen years of age.

Gordian III. was the nephew of Gordian II., and grandson of Gordian I. His mother's name was Metia Faustina. He was cheerful, affable, and every way so amiable, that he was more beloved than any of the preceding emperors. He cultivated the sciences, and made great progress in them. But his mother, who assumed great ascendancy over him, permitted him to be surrounded by a crowd of eunuchs, and greedy courtiers, who imposed on him, and, under his name, committed many violences and injustices. Hence, the first two years of his reign gave dissatisfaction.

A. D. 241.—1. Origen continues his lectures at Cæsarea.

Origen, being a most notable personage amongst the Christians, would certainly have been apprehended and put to death, during the persecution of Maximin, had he remained publicly at Cæsarea. During Maximin's reign, therefore, he was obliged to shut up his school and fly. He retired to Cappadocia, notwithstanding the violence of the persecution in that country, and there lay concealed in the house of a holy and accomplished virgin, called Juliana, who not only supported him at her own expense, but highly gratified his scriptural curiosity, by giving him a work written by the Jew Symmachus, which she had received from Symmachus himself. On the death of Maximin, Origen returned to Cæsarea, and re-opened his school; which now flourished more than ever.

2. St. Gregory Thaumaturgus is made bishop of Neocæsarea in Pontus.

St. Gregory, called originally Theodorus, was a native of Neocæsarea in Pontus, and was born of one of the most illustrious families in that province, but which was pagan. His father died when he was only fourteen years old; and his mother gave him an education proportioned to the high designs, she had in his regard.

We have mentioned, under the date of 232, his visit, in company of his brother Athenodorus, to Origen, and their conversion to the Christian faith. During the persecution of Maximin, he retired to Alexandria, where he remained till the death of that emperor, in 238, and then returned to Cæsarea.

He remained with Origen two years longer, and, at length, retired for good to Pontus, having previously taken his leave of Origen, by that most elegant panegyric, which is still extant. In Pontus, he appeared a quite new man, dead to all secular concerns, and alive only to the things of God. He, in vain, endeavoured to conceal, in solitude, his talents and his sanctity: Phedimus, archbishop of Amasea and metropolitan of Pontus, drew him, against his will, from his dear retirement, and ordained him, young as he was, bishop of Neocæsarea. After his consecration, he obtained leave from Phedimus to retire, for some time, to prepare himself for his ministry; and it was in this interval, that he was favoured with a most important and celebrated vision. St. John the Evangelist, in company of the B. Virgin, appeared to him in his sleep, and, by order of the B. Virgin, delivered to him a symbol of faith, which was to be his guide in his episcopacy. This symbol has been preserved entire by Rufinus, in his translation of Eusebius; and it was by this symbol, which is most explicit on the divinity of Christ and the holy Trinity, that the Church of Neocæsarea constantly remained orthodox, in the midst of the Arian persecutions. This symbol is mentioned by St. Gregory of Nissa, St. Gregory Nazianzen, and, indirectly, by St. Basil. (*See Till. Hist. Eccl. vol. 4. page 315.*)

A. D. 241.—1. Artaxerxes, king of Persia, dies:—he is succeeded by his son Sapor I., who makes war on the Romans.

Artaxerxes, the new king of the Persians; having been disappointed in his attempt to drive the Romans out of Asia, remained quiet, as we have observed above, for several years, confining his cares to his own dominions. However, he seems not to have altogether abandoned his first design; for we find in history, that he began again to be troublesome to the Romans in 237, and that the emperor Maximus was preparing to march against him, when he was killed. He died this year, and was succeeded by his son Sapor I.

Sapor I. was of a gigantic size and strength, an enemy of justice, passionate, cruel, sanguinary. Inheriting his father's warlike spirit, and ambition, he made perpetual war with the Romans, during the thirty one years of his reign. He was no sooner seated on the throne, than he began this war, by invading Mesopotamia and by taking Nisibis, Carres, and several other places.

2. Gordian takes to wife the daughter of Misethus, and makes him prefect of the pretorium:—he prepares for the Persian war.

Gordian had been trained to eloquence by a celebrated orator, called Misethus. From his intimacy with this master, he had discovered in him qualities of a much higher order than skill in rhetoric, and such as might be of infinite service to him in the government of the state. Resolving, therefore, to form a close connection with him, he married his daughter, Furia Sabina Tranquillina, and nominated him to the important office of prefect of the pretorium and prime minister. Never was resolution more wise and happy. From this moment forward, affairs put on an entirely new aspect. The evils, we briefly mentioned in 238, ceased; and the eunuchs and wicked ministers, who had caused them, were banished from the palace. These evils, and their removal, are emphatically set forth by Misethus in a letter of his, still extant, to the emperor; and Gordian beautifully acknowledges the accuracy of the statement, in his answer to this letter, which is also extant. But what crowned the glory of Misethus's administration was his success in reforming the army. Many others had in vain attempted this reform, and had forfeited their lives in the attempt. But such was the prudence, such the sweetness, united with firmness, wherewith he accompanied his measures, that he reduced the army to discipline, and instead of incurring the hatred of the officers and soldiers, won their esteem and love.

Misethus could not view with indifference the state of affairs in the east. He urged the emperor to go in person to the war, offered to accompany him, and began immediately to make the most formidable preparations for the ensuing year.

A. D. 242. Origen reclaims from heresy Beryllus bishop of Bostra in Arabia.

There was at this time a celebrated bishop of Bostra, in Arabia, called Beryllus. He had long governed that church with great reputation, and had published several works, which Alexander, bishop of Jerusalem, had considered worthy of a place in his library. At length, however, he fell into a heresy, the same in substance as that of Artemon. "He asserted, says Eusebius, that our Lord and Saviour before he dwelt with men, had not pre-existed in a distinct nature, and that he had not a divinity of his own, but only the divinity of the father residing in him. After many bishops had in vain endeavoured to reclaim him, Origen was sent for and went to Bostra. At first, in a familiar intercourse with Beryllus, Origen endeavoured to draw from him his real opinion. This being ascertained, he attacked his error; and having convinced him by his reasons and demonstrations, he led him back, as it were by the hand, to the way of truth and to his former and sound belief." Eusebius adds, that the acts of the council assembled on this occasion, with the questions proposed by Origen and the disputation held in the church, were still extant in his time. (*Euseb. lib. 6. cap. xxxiii.*)

A. D. 243. The Valesian heretics.

Amongst the countless forms of error, which have arisen from the private interpretation of the scriptures, one was that of Valesius, a man who, about this time, taught that, to obtain salvation, we must take, in their literal meaning, the words of our Saviour, (Matt. xix. 12.), which occasioned the rash action of Origen in his youth.

His followers not content with thus mutilating themselves, offered violence to others. These fanatics dwelt principally in Arabia. (*See Till. Hist. Eccl. vol. 3. page 262.*)

A. D. 244.—1. St. Cyprian is converted from paganism to Christianity.

Thuscus Cæcilius Cyprianus was a native of Carthage and born of one of the richest and most illustrious families of that city. Gifted by nature with talents of the first order, he dedicated his youth and manhood to study, and became eminent for his knowledge in every branch of science, but particularly for eloquence, of which he became a professor. He was rich, lived in a magnificent style, and freely yielded to all the vicious propensities of nature. God, who had great designs in his regard, brought him to an acquaintance with a holy and aged priest, called Cæcilius, who is believed by Baronius and Tillemont to have been the same who figures in the dialogue of Minutius Felix. Cyprian opened his eyes to the light of the Gospel; and on occasion of his baptism, received so extraordinary and miraculous an influx of divine grace, that, though now advanced in years and of inveterate bad habits, he put on the

A. D. 242. Gordian marches into the east against the Persians. Gordian, having under the direction of Misethus prepared a vast armament for the Persian war, opened the temple of Janus, —for the last time, it is said,—and proceeded on the expedition. As several of the barbarous nations had lately made irruptions into the western provinces, he directed his march in the first place to Macedonia, Thrace and Mæsia. In the plains of Philippi in Macedonia, he received a check in a tumultuous action with the Alani; but he was on the whole victorious, and cleared these provinces of the marauders. He then crossed the Hellespont with his army and marched against Sapor. This monarch, who was in possession of all Mesopotamia and part of Syria, did not wait his approach; but abandoning all the country and places he had taken, precipitately retired within his own dominions. Gordian gave information to the senate of this success, modestly attributing it to Misethus; upon which the senate decreed him a triumph, and that his triumphal car should be drawn by four elephants. To Misethus was decreed a car drawn by four horses; and the title of father of the emperor and guardian of the republic was conferred on him.

A. D. 243. Misethus dies.—M. Julius Philippus is nominated prefect of the pretorium.

The prosperity of Gordian finished this year by the death of Misethus, who died of a dysentery, as he and the emperor were returning victorious towards Syria, to enjoy the honour they had earned. This melancholy event is generally believed to have been brought about by poison, administered to Misethus by the contrivance of M. Julius Philippus, who aspired to the prefecture of the pretorium and, through it, to the empire. Gordian, unconscious of his views, nominated him to that office.

A. D. 244.—1. Gordian is slain by the contrivance of Philip his prefect of the pretorium.

Philip was no sooner in possession of the high post of prefect of the pretorium, than he began to take measures for the grand object, he had long had in view. To carry his point, it was necessary to indispose the soldiers with respect to the young emperor, a creature of their own and one to whom hitherto they had shown much attachment. He therefore purposely contrived a scarcity of provisions, which, by his agents, he attributed to the youth and inexperience of Gordian; and by the same agents, he represented in every quarter, how unfit a youth like him was for his station, in the present circumstances of the empire. When he had by these means brought Gordian into discredit with the army, he caused him to be assassinated at a place called Zaitha, between Circesium and Dura. Gordian was at this time in his twentieth year, and

Christian spirit as perfectly, as if he were an entirely different man. Resolving to follow in all things the Gospel maxims of perfection, he embraced chastity and gave all whatever he possessed to the poor. Such was his love and gratitude for the instrument of his conversion, that he added Cæcilius to his other names, and, taking up his abode in his house, he applied himself, exclusively, to ecclesiastical studies under his direction.

Further particulars of St. Cyprian's life will be given hereafter.

2. Death of Tertullian.—The Tertullianists.

Tertullian died, according to Tillemont, nearly at the time, in which St. Cyprian was converted to Christianity, though some authors place his death much earlier. He persisted in his obstinacy to the end: for, so far from returning to the unity of the Church, he formed a new sect, called from his name; and thus, from an heretic, he became an heresiarch. The Tertullianists, though they were continually on the decrease, lasted till St. Augustin's time; when they had a well known church at Carthage. But this sect then came to an end, by means of St. Augustine, who being at Carthage some years before his death, set the truth before their eyes in so strong and luminous a manner, that the few, who still adhered to this erroneous doctrine, were converted; and joining the Catholic Church gave up their church to its pastors.

The works of Tertullian are of two kinds: those which he wrote before his fall, and those which he wrote afterwards. Of the former kind are 1. his books on prayer and baptism: 2. his apology for the Christian religion: 3. his exhortation to patience: 4. his exhortation to martyrdom: 5. two books to his wife: 6. on the testimony of the soul: 7. his treatises on shows, and on idolatry: 8. his excellent book on prescription, against heretics: 9. two books against the gentiles: 10. his book against the Jews: 11. against Hermogenes: 12. against the Valentineans: 13. on patience,—one of the most finished of his works: 14. his *Scorpiace*, written to caution the faithful against the venom of the Gnostics, whom he calls scorpions.

The works of the second kind are 1. his five books against Marcion: 2. his treatises on the soul, and on the flesh of Jesus Christ: 3. the resurrection of the flesh: 4. his book on the crown: 5. his apology for the philosophical mantle: 6. his book to Scapula: 7. his treatise against Praxeas: 8. his books on purity; on flight in time of persecution; on fasting, against the Physicals; on monogamy; and an exhortation to chastity.

3. Was the emperor Philip a Christian?—The state of the Church in his reign.—Origen's letters to him and to his wife.

It is a famous question amongst historians, whether or no the emperor Philip was a Christian. Many ancient authors, following an ambiguous passage of Eusebius, have answered this question in the affirmative. Some of these authors assert, that he was a Chris-

had reigned, with great credit, five years and nearly eight months.

Some authors assert, that Philip gave orders publicly for the murder of Gordian: others say that he acted covertly, pretending to be ignorant of it. The latter opinion seems the most probable, as Philip paid every honour to Gordian's memory and caused his body to be sent to Rome. The senate not only enrolled him among the gods, but by a decree exempted forever the whole family of the Gordians from all public burdens.

A monument was erected by the soldiers in honour of Gordian on the spot where he died, with an inscription in Greek, Latin, Persian, Hebrew and Egyptian,—stating that he had conquered many nations, but not Philippi,—a punning expression, which might signify, either that he had fallen a victim to Philip, or that he had been worsted, as above stated, in the plains of Philippi.

The principal authors, who flourished under Gordian III., were Censorinus and Herodian.

Censorinus, whom Tillemont calls the most exact writer of those times, was a grammarian, who composed a book, entitled, *de die natali*, in which he treats of the birth of man, of years, months and days. This work, which he sent to a learned friend called Q. Cerellius, as a birth day present, is still extant.

Herodian was a Greek historian, who lived many years in Rome and there arrived at considerable employments, and who wrote a Roman history in eight books, from the death of Marcus Aurelius to that of Maximin. The style is very elegant; but he betrays inaccuracy in geography, and can by no means be depended on in his account of Alexander Severus, whom he uniformly tries to depreciate, nor of Maximin, to whose character and actions he gives too favourable a colour.

2. Philip is proclaimed emperor by the army and senate:—he makes peace with the Persians.

On the death of Gordian, Philip was proclaimed emperor by the army; and the senate, to whom he immediately sent the news, confirmed his election. He nominated Cæsar, his son Philip, a boy only seven years of age.

Philip (M. Julius) surnamed the Arab, was a native of Tracônites a country in Arabia Petrea, belonging formerly to the half tribe of Manasses beyond the Jordan. His father is said to have been the captain of a gang of robbers. The particulars of his life, before he became emperor, are not known, though he must have established a high character for valour and abilities, both with Gordian and the army. His conduct, during his reign, seemed to be some atonement for his criminal usurpation: for he governed with wisdom and justice, and by his pleasing manners and liberality, gained universal esteem. Whether he was or not a Christian, is an historic problem, of which more ample mention is made on the ecclesiastical side of this year.

tian before he became emperor, and that, on his return from the east, through Antioch, he was refused admittance into the church, by St. Babylas bishop of that city, until he had made his confession and had done public penance: others say, that he embraced the Christian faith at Rome, after the secular games. Baronius, Tillemont, Natalis Alexander, and many other moderns follow the opinion, that Philip was a Christian or at least a catechumen. On the negative side of the question are Pagi, in his notes on Baronius, and Sandini, in an express dissertation.

But it is certain that, though Philip was no Christian, he openly favoured Christianity. Hence during his reign, whole cities embraced our holy faith, public temples were erected in many provinces to the true God, and the temples of idols were demolished.

A. D. 245. Pope St. Fabian sends into Gaul SS. Dionysius, Saturninus and other missionaries.

Though the Christian faith had been planted in Gaul in the first century, its progress in that country was but slow till about this time, when pope Fabian sent thither from Rome several holy missionaries, who gave it an immense impulse. Of these the most famous were St. Dionysius, who founded the church of Paris, and St. Saturninus, who founded that of Toulouse.

A. D. 248.—1. St. Cyprian is elected bishop of Carthage.

St. Cyprian had made such progress in piety and sacred learning after his conversion, and had excited amongst the Christians so high an opinion of him, that, though a neophyte, in the canonical sense of that word, he had been promoted to the priesthood; and this year on the demise of Donatus bishop of Carthage, he was elected by the clergy and people to be his successor. He did all he possibly could to avoid this dignity, but was obliged at length to submit.

2. St. Dionysius is made bishop of Alexandria.

St. Dionysius was one of the glories of the Church in the third age, and, after St. Mark, the greatest ornament the church of Alexandria had till the time of St. Athanasius. St. Basil and other Greek fathers give him the title of Great. He was a native of Arabia Felix, or Saba, and was born of one of the richest and most illustrious families of that country. Coming to Alexandria for his education, he acquired by his splendid talents and attainments a great reputation, and was promoted to several honourable employments. He was a pagan; but meeting with the epistles of St. Paul, he was so impressed by them, that he applied for further knowledge of Christianity to Heracles, who, in 231, succeeded Origen in the catechetical school. When he had finished his instruction, he was baptized, and, from that moment forward, renouncing all worldly prospects, he gave himself up to the service of God.

As soon as the senate had confirmed his election, he entered into negotiations with the Persian monarch; and, as the latter was much dispirited by his defeats, peace was easily concluded, on terms favourable to the Romans. Philip then led back his army to Syria, and soon afterwards went to Rome. (*Till. Hist. des Emps. vol. 3. page 264-5.*)

A. D. 245. Philip marches against the barbarians and defeats them.

The barbarous nations, who had been chased from Mæsia by Gordian, hearing of the death of Misethus, again invaded that and the neighbouring provinces. These nations are called by some historians Goths, by others Scythians, and by others Carpi. Philip marched this year against them, and having defeated them, granted them peace at their humble request, and then returned to Rome in triumph. He soon afterwards declared his son Augustus.

A. D. 248. Philip celebrates the secular games with unusual magnificence:—he publishes a famous ordinance.

This year, Rome counted a thousand years from her foundation; and Philip, to ingratiate himself with the people, took an occasion from this circumstance to celebrate the secular games, in a style of magnificence never before witnessed. These games, established by Valerius Publicola in the year of Rome 245, were held either every hundred or every hundred and ten years,—for authors differ in opinion as to the precise time,—and lasted three days and as many nights.

The solemnity was as follows: the whole world was invited by a herald to a feast which they had never seen already, nor ever should see again. Some days before the games began, the quindecimviri in the capitol and the Palatine temple, distributed to the people purifying compositions, of various kinds, as flambeaux, sulphur &c. From this place the populace passed to Diana's temple on the Aventine mount, with wheat, barley, and oats, as an offering. After this, whole nights were spent in devotions to the Destinies. When the time of the games was fully come, the people assembled in the Campus Martius, and sacrificed to Jupiter, Juno, Apollo, Latona, Diana, the Parcæ, Ceres, Pluto and Proserpine. On the first night of the feast the emperor, with the quindecimviri, caused three altars to be erected on the banks of the Tiber, which they sprinkled with the blood of three lambs, and then proceeded to

After some time he was ordained priest; and Heracles, who had governed the church of Alexandria for many years, dying in 247, St. Dionysius was appointed his successor. He presided over this church till 265, which long episcopacy he passed amidst afflicting events, which sometimes happened in succession, sometimes fell on him with their whole weight at once. If to these we add the combats he had to sustain against the various heresies, which sprung up in his time, his efforts to prevent a schism, on occasion of the contest respecting the rebaptisation of heretics, and his many personal trials, we shall conclude, that few saints ever suffered more than this holy bishop. (*Till. Hist. Eccl. vol. 4. page 242.*)

3. Origen suppresses several heresies.

"There appeared, says Eusebius, (*lib. vi. cap. 37.*) about this time, in Arabia, certain persons who gave rise to a tenet quite foreign from the truth. They asserted that men's souls perish and corrupt with their bodies, but will return to life, together with their bodies, at the last day. A considerable council, therefore, being assembled to consider this affair, Origen, who was again requested to be present, treated the question before the whole multitude, and displayed such strength of argument, that those who had fallen into this error changed their minds."

An attempt was also made in Arabia, about the same time, to renew the abominable heresy of the Elcesaites: but Origen crushed the monster as soon as it showed its head. (*Euseb. lib. vi. cap. 38.*)

A. D. 249. Persecution of the Christians at Alexandria.—Martyrdom of St. Apollonia and others.

The peace, which God had granted to his Church after the persecution of Severus, continued, in most provinces of the empire, till the edict of Dacius in 250. But nearly a year before the publication of that edict, the persecution commenced at Alexandria and, notwithstanding the favourable disposition of Philip, the then reigning emperor, produced many martyrs. We have, in Eusebius, a letter of St. Dionysius, bishop of that city, to Fabian of Antioch, in which he describes the sufferings of the Christians on this occasion.

The author of the persecution was a certain poet, who also pretended to be a soothsayer. It was he who raised the war cry against the Christians, as enemies of the gods; and, when we consider what history relates concerning the extreme levity of the people of Alexandria, and their proneness, on the slightest occasion, to sedition, we cannot be surprised that the declamations of this wretch should have occasioned the greatest excesses.

The first victim of the mob, was a venerable old man called Metras. They seized him and commanded him to pronounce certain blasphemous words. On his refusal, they beat him for a long time with clubs; they next pierced his eyes and face with sharp

regular sacrifice. A space was next marked out for a theatre, which was illuminated with innumerable flambeaux and fires. Here they sung hymns and celebrated all kinds of sports. On the day after, having offered victims at the capitol, they went to the Campus Martius and celebrated sports to the honour of Apollo and Diana. These lasted till next day, when the noble matrons, at the hour appointed by the oracle, went to the capitol to sing hymns to Jupiter. On the third day, which concluded the solemnity, twenty seven boys, and as many girls, sung in the temple of Palatine Apollo hymns and verses in Greek and Latin, to recommend the city to the protection of those deities whom they designed particularly to honour by their sacrifices. (*Encyc. Brit.*)

Unnatural crimes had become so common in pagan Rome, that there were public schools of them, authorised by government on their paying a certain tribute. Alexander Severus had wished to destroy these infamous academies, but had not ventured on the measure. Philip was more courageous; and he published a celebrated ordinance, by which these schools were abolished, and the crimes themselves forbidden. This ordinance stood ever afterwards in the code of laws, and, though amongst a pagan people it did not put an end to these abominations, it checked them, by rendering them infamous.

This ordinance is considered by many authors as a corroborating proof, that Philip was at this time a Christian.

A. D. 249. Insurrections in the east and in Mæsia and Pannonia against Philip.—Decius puts himself at the head of the insurgents of Pannonia, and marches on Rome.—Philip is defeated and slain.—His son Philip is also killed.

Philip, to strengthen himself, as he thought, in the empire, had appointed his brother, Priscus, governor of the eastern provinces, and his father-in-law, Severianus, governor of Mæsia and Macedonia. These men so oppressed their provinces, that open rebellions ensued; and, as was customary in those times, new emperors were proclaimed. The east proclaimed Jotapianus, a relation, as he pretended, of Alexander Severus, and the western armies proclaimed a mere centurion or tribune called Marinus. Both these insurrections were soon put down, and the ephemeral emperors were slain; but the ferment occasioned by them still subsisted. There lived in Rome at this time a man, called Decius, who, from low beginnings, had risen by his merit to the consulate and was at the head of the senate. On him Philip cast his eyes, as calculated, by his prudence and abilities, to restore order in Mæsia and Pannonia. Decius undertook the commission, though with a shew of reluctance. On his arrival in Mæsia, the soldiers concluded, that their most effectual method of escaping the punishment they deserved was to proclaim him emperor. He assented to their wishes, though ap-

reeds and, finally, led him out to the suburbs of the city and stoned him.

The next Christian, they attacked, was a holy woman called Quinta, whom they dragged to one of the temples and commanded to adore its idol. She refused, and expressed her detestation of the false god. Worked up into fury by her constancy, they tied her by the feet, dragged her naked over the rough pavement of the streets to the place of the martyrdom of Metras and, having first cruelly beat her, stoned her to death.

The people, as if only more excited by the blood of these martyrs, ransacked the houses of the Christians in every part of the city. Keeping for themselves such articles as were valuable, they threw the remainder out of the windows into the streets, and made fires of them, so that the city had the appearance of a place taken by storm.

The Christians felt no surprise at these disorders. They fled and concealed themselves as well as they could, abandoning their worldly goods to preserve their faith, and even suffering the loss with joy. St. Dionysius assures us, that of all those who fell into the hands of the mob in this commotion, he knew only one, who had renounced his religion.

It was on this occasion, that the glorious St. Apollonia gave up her life for Christ. This venerable virgin, who was now far advanced in years, being seized by the populace, received such severe blows on her jaws, that all her teeth fell out. They then led her out of the city, enkindled a fire, and threatened to burn her alive, if she did not consent to pronounce with them certain blasphemies against Jesus Christ. She requested them to allow her a little delay, which they considered as a sign of her submission: but the moment she was free from their grasp, she ran and precipitated herself into the fire, where she consummated her sacrifice. By this action, inspired no doubt by God, but which is to be admired, not imitated, she would show the by-standers and all the world, with what alacrity Christ's true servants suffer for his sake.

After the death of this venerable virgin, the mob went to the house of a holy man, called Serapion. They inflicted on him incredible torments, and having broken all his limbs, threw him out of the window into the street, where he was killed by the fall. (*Till. Hist. Eccl. vol. 3. page 293.*)

A. D. 250.—1. Seventh general persecution raised by Decius.

Decius, having become emperor towards the end of last year, signalled the beginning of his reign by the most terrible persecution, the Christian Church had ever suffered. He opened the persecution by a decree, affixed in all the public places in Rome and immediately dispatched to the governors of all the provinces, by which he commanded that Christians of every age, sex, and condition should renounce their religion, and that such as refused to

parently compelled by them to do so; and thus he, who had undertaken to quell the sedition, treacherously became its leader. Without loss of time, he assembled a powerful army and marched into Italy. Philip met him near Verona with forces superior in number, but inferior in discipline, and commanded by himself, who, in military talents, could not compete with Decius. He was totally defeated, and slain either in the field of battle, or in his flight. As soon as the news reached Rome, his son Philip, whom he had left under the protection of the pretorians, was murdered by them in the arms of his mother Otacilia.

Philip was advanced in years when he died, though his exact age is not known, and had reigned four years and nine months. His son Philip, a most virtuous youth, was twelve years old. Of him it is said, that after the age of five years, he was never seen to laugh; and that, when he observed his father laughing heartily at the secular games, he darted on him an indignant look.

Asinius Quadratus wrote, in the reign of Philip, a Roman history, in the Ionic dialect, which being brought down to the secular games, in the thousandth year of Rome, was called *Millias*. But this work has perished.

2. Decius is proclaimed emperor by the senate and provinces:—he declares his two sons Cæsars.

After the battle of Verona and the death of the two Philips, Decius marched to Rome, where he was immediately proclaimed emperor by the senate; and soon afterwards, the whole empire acknowledged him in that character. He had two sons, viz. Q. Herennius Etruscus Messius Decius and C. Valens Hostilianus Messius Quintus, whom he immediately declared Cæsars.

Decius (C. Messius Quintus Trajanus) was born in 191, at Budalia, a town of Pannonia near Sirmium, and seems to have been one of the many, who in this age arose by merit from an obscure origin to the first ranks in the empire. He had a fine commanding figure and possessed great abilities, both for peace and war. But his short reign was remarkable for nothing, except for his savage persecution of the Christians.

A. D. 250. Decius the younger is sent to Mæsia against the Goths.—Ill success of the campaign.—Some account of the Goths.

Decius was scarcely seated on the throne, when troubles arose against him in various quarters. But the part of the empire, which principally called for his attention, were the western provinces, which were invaded by the Goths. Against this formidable enemy, Decius, according to Tillemont and Crevier, did not march this year in person, but sent his eldest son Decius. When he ar-

obey should be subject to confiscation of property, imprisonment, and every species of torture. Experience had shown on former occasions, that death was not formidable to Christians, but, on the contrary, rather an occasion of joy to them. Decius, therefore, adopted a new system, which was the characteristic of this persecution: he ordered the magistrates rather to torment than to kill; in order, that by thus protracting the sufferings of the Christians, they might at length exhaust their patience. Death indeed was to be their final lot, if they persisted in their constancy, but a lingering and protracted death, in a word, not one but many deaths.

This diabolical system produced, unhappily, the desired effect in great numbers; and St. Cyprian and St. Dionysius of Alexandria, whilst in their letters they lament this misfortune, agree in assigning for its cause the previous state of morals amongst the faithful. Long peace had enervated their Gospel spirit; and the contempt of the riches, honours, and pleasures of the world had given way to a pagan attachment to these objects. Hence many, very many, shrinking from the penalties threatened in the edict of Decius, basely renounced their faith in every part of the empire, but particularly in Africa and Egypt.

Of these unhappy Christians, some were called *lapsi*, (fallen,) others *libellatici*, (ticket-bearers.) The former were those who had renounced Christianity in a formal manner; the latter had not committed any overt act of idolatry, but had obtained, from the magistrates, by money or favour, certificates of their having done so,—thus acting, as the false friends of old Eleazar, in the book of Mithabees, advised him to act. When the persecution began to decrease, most of these Christians applied for reconciliation with the Church; and this gave rise to two opposite schisms. A strong party, headed by certain lax and turbulent priests of Carthage, contended, that these Christians ought to be admitted to reconciliation and the Eucharist without undergoing canonical penance: another party, at the head of which was Novatian, excluded them from communion with the faithful for ever, even in the article of death. Truth, as is always the case, lay in the medium between these extremes, and was maintained by the pope and all orthodox bishops, as we shall shortly see.

But though the Church had to mourn over many of her children, she was consoled by the heroic conduct of thousands of others, and continued to show, how impossible it was for earth or hell to extinguish the divine flame of charity, which the Holy Ghost had enkindled in her bosom. Origen was one of those who gave glory to God on this occasion. Being apprehended early in the persecution and led to the tribunal of Cæsarea, he was, on his boldly professing his faith, most cruelly tormented in various ways, and then left loaded with irons in a dungeon. St. Epiphanius indeed says, that rather than submit to a diabolical assault on his purity,

rived, Kniva, the king of the Goths, after being repulsed from Eusterium, a town in Mæsia, by Gallus the Roman general of that quarter, was besieging Nicopolis, a town of the same province, into which most of the inhabitants of the neighbouring country had retired. He was attacked by young Decius and defeated with the loss of thirty thousand men. After this check, Kniva rapidly crossed mount Hæmus, which separates Mæsia from Thrace, in order to surprise Philippopolis, a city built in Thrace by Philip of Macedon at the foot of mount Hæmus. Decius hastened to the succour of the place, and encamped his army not far from it, near a town called Berea, on the Hebrus. Here, whilst he was resting his men after their toilsome march, he was suddenly attacked by Kniva and totally defeated,—himself escaping with difficulty across the mountain to Gallus. Philippopolis, after a long siege, was taken, and more than a hundred thousand persons perished in it, to say nothing of a great many persons of distinction, who were made prisoners.

The Goths, from this time forward, make so conspicuous a figure in Roman history and contributed so powerfully to the downfall of the Roman empire, that some account of this people ought not to be omitted in this compendium.

The Goths were the original inhabitants of Scandinavia, which at present is divided into Sweden, Norway and Lapland. In the remote ages of antiquity, they sent colonies into the islands of the Baltic, the Cimbrian Chersonesus, (*Jutland*,) and the adjacent places, till that time uninhabited. As these countries became in process of time overstocked with people, Berig, their king, went out with a fleet, in quest of new settlements. He landed near the mouth of the Vistula, in the country where the cities of Thorn, Elbing, Königsberg, and Dantzic were founded in after ages; and having driven out the inhabitants, he divided their lands amongst his followers. Westward of this country, lay the Vandals. These also he conquered, but admitted them to society with his own people.

From this part of Germany, they afterwards undertook another emigration under Fillimer, surnamed the Great, and travelling eastwards they reached the Cimmerian Bosphorus, (*straits of Caffa*,) which unites the Palus Mæotis (*sea of Azof*) with the Euxine, and driving out the Cimmerians, settled in that country. Becoming too numerous for this district, they resolved to seek new settlements; and, accordingly, taking their route eastward, they traversed several countries, and at length returned to Germany.

Their leader, in this expedition, was the celebrated Woden, called also *Voden*, *Othen*, *Oden* and *Guadan*. He first entered Roxolania, comprehending the countries of Prussia, Lithuania, and a great part of Moscovy. From hence he went by sea into the northern parts of Germany, and having reduced Saxony and Jutland, he at last, according to the Gothic historians, settled in Swe-

with which he was threatened, he at length yielded and offered incense to idols. This story is defended by Natalis Alexander, in an express dissertation, by Huet, Petau, Pagi and others: but Baronius and most ecclesiastical historians treat it as merely fabulous, interpolated in the works of St. Epiphanius by Origen's enemies. St. Alexander of Jerusalem, who had governed that church nearly forty years, died in chains, after he had made a glorious profession of his faith. St. Babylas of Antioch also died in prison, having laid it as an injunction on his disciples, to bury his chains with him. SS. Gregory Thaumaturgus and Cyprian were commanded by God to retire for the support of their flocks; and thus they survived the storm. The martyrs, who suffered death in Rome, Italy, Sicily, Spain and every other province, are too numerous to be here particularized; but may be seen in Tillemont, Fleury, &c.

This persecution was remarkable for having produced the first Christian hermit. This was Paul, a Christian youth of Upper Egypt. Being possessed of considerable property and in danger of being denounced by an avaricious and wicked brother-in-law, he fled to a remote desert near the Red Sea: where fed by a sweet providence, he spent the remaining years of his life communing with God alone. He was twenty two years old when he retired, and one hundred and thirteen, when the great St. Anthony discovered him. (*See Till. Hist. Eccl. vol. 3. page 305*)

2. Pope St. Fabian is martyred on the xiii. of the calends of Feb. (20th. Jan.)—The Roman see is vacant for sixteen months.

As Decius in this persecution aimed principally at the leaders of Christianity, pope St. Fabian was one of the first victims of his cruelty: but the particulars of his passion are not known.

After his death, the Roman see was vacant for sixteen months: for such was the confusion produced by the savage decree of Decius, that the clergy could not assemble to appoint a successor.

A. D. 251.—1. The persecution somewhat abates and at length wholly ceases.—Schism at Carthage of Felicissimus and Novatus.

The persecution of Decius raged with violence only one year. About the beginning of the present year, it gradually abated; so that, before Easter time, most of those who had been thrown into prison were released, and many, who had fled, returned to their homes. However, Decius still kept his eye, in a particular manner, on the bishops and other leaders of Christianity: and therefore the persecution continued in some degree, till his unhappy death, when it entirely ceased. St. Cyprian revisited Carthage, soon after Easter, and began to take measures to heal the wounds which that church had received in the persecution. But foreign enemies no sooner suspended their attacks on the Church, than domestic ones furiously assailed her, both at Carthage and in Rome.

A party had long been secretly working against St. Cyprian at Carthage, formed by five priests, whom disappointed ambition had

den, and became so famous, that after his death he was worshipped as a god.

The first time the Romans engaged this people under the name of Goths was in the reign of Caracalla, when they were in possession of the country bordering on Dacia, called at present the Ukraine, from which they made frequent irruptions into the Roman provinces.

They were subdivided into Visigoths, or western Goths, Ostrogoths, or eastern Goths and Gepidæ. The two former derived their names from the position they originally held in Scandinavia: the name of the latter, which in the Gothic language signifies loiterers, was probably given them by their countrymen, because they were the last who emigrated. Of these subdivisions, the Visigoths became by far the most famous.

The Goths, though called barbarians by the Romans, were by no means so in reality. They were famous for their hospitality and kindness to strangers, even before they embraced the Christian religion. Nay, it is said, that from their being eminently good, they were called *Goths*, by the neighbouring nations; that name, according to Grotius and most other writers, being derived from the German word *goten*, which signifies good. They encouraged, says Dio, the study of philosophy above all other barbarous or foreign nations, and often chose kings from amongst their philosophers. Horace greatly commends the chastity of their women, and with them adultery was irremissibly punished with death. Their laws fell little short of those of the ancient Romans. Their government was monarchical; their religion was much the same with that of the ancient Germans or Celtes.

A. D. 251.—1. Priscus, the Roman governor of Macedonia, assumes the title of emperor; but is soon put down and killed.—Decius goes in person against the Goths, and perishes with his son and whole army.

After the fall of Philippopolis, the Goths spread their devastations into Macedonia; where Priscus (probably, the brother of the emperor Philip,) was governor. This man was not ashamed to join the enemies of the empire. He assumed the purple, and exhibited the strange spectacle of a Roman emperor at the head of a Gothic army. But he did not long enjoy his vain title; for being declared an enemy by the senate, he was soon afterwards killed, though when and in what manner is not known.

Decius now found it necessary to repair in person to the seat of the war. He left Rome, therefore, early this year, and put himself at the head of the western army. Affairs soon put on a new as-

induced to oppose his election to the episcopacy. The leaders of this party were Novatus and Fortunatus: and it was supported by a rich and powerful laic, called Felicissimus. Novatus and Felicissimus were notorious for their avarice and numerous rapacities; and they had every reason to fear that, on the return of peace, St. Cyprian would remove them from the communion of the faithful. They resolved, therefore, to prevent this sentence by a voluntary secession: and they assumed as a pretext St. Cyprian's severity with respect to those who had fallen in the persecution.

It had ever been customary in the Catholic Church, to relax the severity of the penances, which in those ages were imposed on heinous sins, when weighty circumstances, such as public persecutions, sickness &c., rendered such relaxation prudent and charitable; and it was the practice of bishops to grant this relaxation more readily, when such, as were under sentence of death for their faith, solicited it for their brethren. This relaxation of canonical penance was the same thing in substance, as our present indulgences in the Catholic Church. But this practice, like most other holy things, lay open to abuse; and martyrs, not unfrequently, were induced to favour with tickets of intercession persons wholly unworthy of indulgence. This happened at Carthage in the persecution of Decius. Crowds of fallen Christians, whose lives continued improper, had obtained these tickets, and boldly brought them forward, as canonical titles to immediate communion. St. Cyprian, during his retreat, had given orders to his vicars in Carthage, not to admit indiscriminately these titles: and his conduct, as to this particular, had been approved of by the clergy of Rome during the vacancy of that see. In this conduct he persisted after his return from his retreat.

These unworthy penitents, thus rejected by St. Cyprian applied to Novatus and his party, who immediately received them to communion, and this, St. Cyprian says, even before they had confessed their sins. The whole party was soon afterwards excommunicated by a council; and as they continued obstinate, a formal schism ensued, called by the names of Felicissimus and Novatus.

Novatus, not long after, went to Rome, carrying with him confusion into that Church also, and bringing about a schism, quite opposite in principle to that he had formed at Carthage. But before he left Carthage for Rome, he had the audacity to cause Felicissimus to be ordained deacon.

2. St. Cornelius is made pope in the month of June this year. —The schism and heresy of Novatian.

The persecution having somewhat abated, after the departure of Decius to the Gothic war, in the beginning of this year, the clergy and people of Rome were at length enabled to assemble, to fill the holy see, which had been vacant for sixteen months. The persons

pect. The Goths were defeated in numerous encounters, and at length were so dispirited, that they sued for peace, offering to retire and to give up to the Romans all their booty and prisoners. But Decius, bent on their total extirpation, would listen to none of their proposals. They were, at this time, in a situation which appeared desperate. Gallus was in their rear with a great force, to prevent their retreat over the Danube; and Decius was in their front with his army. But rather than become slaves, they resolved to make a final effort. A great battle therefore ensued, in the neighbourhood of a morass, which the Goths seem to have found means of concealing from the Romans. Early in the action, Decius the younger was killed by an arrow: his father eager to revenge his death, rushed with his men impetuously on the enemy, either not perceiving the morass, or expecting to plunge through it. He and his whole army perished in the attempt: for being unable, in a short time, either to advance or retreat, they were either swallowed up by the marshy ground or slain by the Goths. Decius's body was never more seen: and not a man of his army escaped.

Some authors attribute this disaster to Gallus: who aspiring, say they, to the empire, secretly contrived with the Goths the stratagem of the morass, and then treacherously led Decius into it by his advice. This version of the story is adopted by Crevier and other French historians, and Tillemont thinks it not devoid of probability.

Decius died towards the end of this year, in the sixtieth year of his age and third of his reign. Authors differ as to the place where the battle was fought, but it seems to have been in Mæsia.

2. Gallus is proclaimed emperor by the army and senate:—he associates in the empire Hostilianus son of Decius.

Immediately after the death of Decius, the armies, which still remained in the Illyrican provinces, proclaimed Gallus emperor: and the senate confirmed the election. He declared his son Volusianus Cæsar; and, lest it might be suspected that he wilfully concurred to the destruction of the two Deciuses with their army, he adopted Hostilianus, the remaining son of Decius, and associated him with himself in the empire, with the title of Augustus.

Gallus (Caius Vibius Trebonianus) was a native of Meninx, an island on the coast of Africa, afterwards called Girbe. All we know of his life, before his accession to the empire is, that he was consul several years before, and that, at the present time, he was commander in chief of the Illyrican provinces. His conduct, during his short reign, was disgraceful both to the empire and himself.

chosen was Cornelius, a priest of the Roman Church, and eminent for the sanctity of his life. But though his election had been conducted in the most canonical and satisfactory manner, there was a proud spirit who disapproved of it and pronounced it null and void. This was Novatian, famous in ecclesiastical history for having given rise to the first schism that ever existed in the Roman Church and for having been the first antipope.

Novatian was originally a pagan philosopher of the Stoic school, and a man of no ordinary abilities, who having been liberated by Christian exorcists, from a demon with which he was possessed, resolved to embrace the Christian religion. Whilst he was yet a catechumen, he fell dangerously ill, and was baptized in his bed by infusion, contrary to the then established custom of baptizing by immersion. Persons thus baptized were called *Clinici*, and, though considered really baptized, could not be promoted to any of the degrees of holy orders. He recovered, and neglected to undergo the usual ceremonies that had been omitted, and to receive the sacrament of confirmation. This according to the laws of the Church, was a second irregularity, or disqualification for orders. But the pope, imposed on no doubt by his literary acquirements and affected austerity of morals, dispensed with these irregularities and ordained him priest, though much to the displeasure of the clergy and people, who seemed to have a presentiment of the mischief, he was one day to cause in the Church of God.

On the election of St. Cornelius to the popedom, the pride, which Novatian had hitherto concealed, burst out. He had fully expected, that a person of his talents and virtue would have been promoted to the episcopacy; and he was stung to the quick by his disappointment. Whilst he was brooding over this matter, a kindred spirit arrived from Carthage at Rome. This was the excommunicated Novatus, who soon discovered that by means of an eloquent man, like Novatian, he might easily strengthen his party. But their principles were diametrically opposite. Novatus had opposed St. Cyprian on account of his severity to penitents: Novatian, on the contrary grounded his opposition to St. Cornelius on the plea of his too great indulgence to them. This objection, however, was soon overruled in the mind of Novatus by his zeal for confusion. He became a convert to Novatian: and from that time forward, the watchword of the faction they formed was, no communion in any circumstances with fallen Christians.

Novatian's grand object was to obtain the popedom; and to this object, he and Novatus directed all their manœuvres. By an exterior of great piety and an apparent rigour of morals, he succeeded in winning over to his party some few of the Roman clergy and also several of those, who had suffered for the faith, besides many of the people. Supported by these against St. Cornelius, he resolved to obtain episcopal consecration. For this purpose, he sent some

of his confidants to a remote part of Italy; who decoyed to Rome, under false pretexts, three simple and illiterate bishops. These he entertained at a banquet in the house of one of his partisans; and having overloaded them with victuals and wine, induced them to impose on him the hands of episcopal consecration; and he immediately assumed the name of bishop of Rome. He sent notice of his consecration to St. Cyprian, St. Dionysius of Alexandria, and all other bishops, alleging the most atrocious charges against St. Cornelius, as reasons why he ought not to be considered the legitimate pope.

But all Novatian's efforts only fixed more and more his character of schismatic. St. Cyprian, who sent two bishops to Rome to receive information on the spot, on their return declared Novatian's accusations base and calumnious; and he and all other African bishops steadily adhered to the communion of St. Cornelius. The same was done by St. Dionysius of Alexandria and the whole Church.

The characteristic doctrine of Novatian, that those who had once renounced Christianity could never more be received into the communion of the Church, was universally exploded; as was also the former doctrine of Novatus, that they ought to be received without undergoing canonical penance. In a council, held by St. Cyprian at Carthage, and in another, held by St. Cornelius at Rome, it was decided that fallen Christians might be received again to communion, but not till they had done condign penance, except when circumstances rendered an indulgence proper; and that, if the fallen were bishops, they should never more be allowed to exercise their functions, whatever penance they might have performed.

But, though Novatian had won over Novatus to his rigid opinions, the opposite sect of Felicissimus still subsisted at Carthage. Hence two schismatical bishops were ordained in that city, one for the Novatians, and another for the followers of Felicissimus. The name of the former was Maximus, a priest of the Roman church, and that of the latter, Fortunatus, one of the five original authors of the schism. Fortunatus sent deputies to Rome, amongst whom was Felicissimus, to solicit the communion of pope Cornelius: but though they pressed their demand in the strongest manner, the pope rejected the schismatical intruder. (*Till. Hist. Eccl. vol. 3. page 465.*)

Novatian, being excommunicated, soon added heresy to his schism, teaching that Christ's commission to his Church of forgiving sins did not extend to any grievous breach of the commandments, which we call mortal sin. His heresy, though never very widely spread, existed in some parts as late as the eighth century. Those who adhered to it, called themselves Cathari, i. e. pure, and held the Catholics in contempt.

A. D. 252.—1. The persecution is renewed by the emperor Gallus.

The Church had enjoyed a comparative tranquillity for more than a year, when suddenly new edicts were published by the emperor Gallus against the Christians. Superstition, as usual, gave rise to this renewal of the persecution. A dreadful pestilence was beginning to lay waste the empire, and barbarous nations were urging it to its ruin on every side. To avert these evils, Gallus ordered sacrifices to be every where offered to the gods; and as the Christians refused to join in these impious rites, they were doomed by him to destruction. But the conduct of the Christians was on this occasion, far more noble than it had been in the persecution of Decius: very few, if any, could be induced to renounce their faith; and many of those, who had fallen before, atoned for their fault by generously professing their faith in the midst of the most excruciating torments.

2. Pope St. Cornelius is put to death for the faith on the xviii. of the calends of Oct. (14th. Sep.)

Gallus began his persecution by attacking St. Cornelius; whom he banished to Centum cellæ (*Civita vecchia*), and afterwards put to death, either there or in Rome. St. Cyprian highly extols the zeal, prudence and constancy of this holy pope.

3. St. Lucius I. is appointed pope on the xiii. of the calends of Nov. (20th. Oct.)

This holy pope walked in the footsteps of his predecessor with respect to the Novatians, against whom he defined, that communion was to be granted to fallen Christians, when they should have done canonical penance. Soon after his election, he was banished by Gallus, but was shortly afterwards recalled, to the inexpressible joy of the Christians.

A. D. 253.—1. Pope St. Lucius is martyred on the nones of March. (7th.)

As the bishops of Rome were known by the pagans to be the chiefs of the whole Christian body, wherever diffused, they were, in every persecution, primary objects of pursuit. Hence to be elected pope in the first three ages, was to be destined, almost always, to a violent death for the faith. Accordingly St. Lucius had governed the Church little more than five months, when he was seized, a second time, by the order of Gallus and put to death, though the species of his martyrdom is unknown.

2. St. Stephen I. is assumed to the popedom on the ides of March. (15th.)

A. D. 252. Gallus makes an ignominious treaty with the Goths and goes to Rome.—A dreadful pestilence begins to lay waste the empire.

After the defeat and death of Decius, Gallus had still considerable forces in the Illyrian provinces, and might soon have received from other quarters such reinforcements as would have enabled him to make head against the Goths. But instead of thus endeavouring to retrieve the honour of the empire, he added to its disgrace, by the most shameful treaty the Romans had ever concluded with barbarians. By this treaty, the Goths, on their side, agreed to leave the Roman territory; and the Romans, on theirs, formally stipulated that the Goths should bear off all their booty and prisoners, and should, moreover, receive from the Romans an annual tribute in gold. The Roman emperors, ever since the time of Domitian, were accustomed to ward off the incursions of barbarians by annual subsidies: but these subsidies were always given under the name of voluntary presents; and never, till the present instance, were they allowed to appear in a formal treaty.

When Gallus had thus disengaged himself from the Goths, he repaired to Rome; where during the remainder of his reign, he gave himself up to a life of ease and pleasure.

About this time, one of the most dreadful pestilences that are recorded in history, broke out in the Roman empire and, during the twelve following years, carried off incredible numbers in all its provinces. This pestilence appeared first on the side of Ethiopia and, for some time, was particularly violent in Roman Africa. Several of the symptoms of this disorder, as described by St. Cyprian, were the same as those of the cholera, which raged some time ago in every part of Europe.

Hostilianus, the associated emperor, was carried off by the plague this year, or, as it was strongly suspected, was poisoned by the order of Gallus, who, to conceal his crime, attributed his death to the prevailing malady. After his death, Gallus declared his son, Volusianus, Augustus.

A. D. 253.—1. The Goths again cross the Danube and lay waste Mæsia:—they are defeated by Æmilianus, the Roman general of Mæsia, who is proclaimed emperor by his army.—Gallus and his son are slain.

The Goths did not long observe the treaty they had concluded with Gallus, either because the stipulated tribute was not punctually paid, or in consequence of their habitual predatory disposition. Again therefore they crossed the Danube and laid waste, with fire and sword, the province of Mæsia.

The Roman general, who then commanded in that quarter, was C. Julius Æmilianus, a Moor by nation and of a very base extraction, but a good soldier and one who had been twice raised to the

The pontificate of St. Stephen was rendered memorable by the controversy between him and St. Cyprian, respecting the rebaptization of heretics.

3. Death of Origen.

Origen, though liberated from prison at the close of Decius's persecution, never fully recovered from the wounds he had received, and, aged sixty nine, he died this year at Tyre, where he was buried.

The character of Origen, as drawn from his actions, his disciples and his writings, presents such opposite features, that the Christian world has long been divided in its judgment on it.

His conduct was always, not only irreproachable, but in all appearance eminently holy. He professed, during his whole life, the most tender and ardent attachment to Christianity, for which he was ready and desirous to shed his blood; and he never failed zealously to combat every attempt of heretics to corrupt its doctrines. God also seemed to speak by his mouth, when he delivered his lectures; for from his school issued numerous martyrs, and many of the most eminent saints, that have ever illustrated Christianity.

But he was a most voluminous writer, and in some of his works there appeared, after his death, errors of the most gross and pernicious quality. Was he the real author of these errors, or were they interpolated in his works by heretics? and if they were really his own, did he deliver them as his fixed sentiments, or only propose them problematically for discussion, till the Church should speak formally on those subjects? On these questions, ancient and modern authors are divided: and it will be only at the great day of light and judgment, that the truth will be known. However it seems agreed on all sides, that whatever might have been the wanderings of this great man, he died in the bosom of the Catholic Church. (*See on this subject Till. Hist. Eccl. vol. 3. artic. Origen. also Natal. Alexand. sect. iii. pars secunda. and Alban Butler April 22d.*)

There was, about this time, a sect which bore the name of Origenists, but which derived this name, not from the great Origen, but from another, called Origen the impure. This sect condemned marriage, &c. and taught more abominations than the very Gnostics.

From the age of thirty six, when, at the instance of Ambrose, Origen began to write comments on the holy scripture, till his death, his pen seems never to have rested: for he is said to have published six thousand works of various kinds. These works were all collected by St. Pamphilus, in the great library he formed at Cæsarea; but, as this library was destroyed either by Cosroes in 614, when he laid waste Palestine, or soon afterwards by the Mahometan Arabs, the greater part of these works has perished. Of the

consulate. Finding his soldiers dispirited by the late disaster and unwilling to march against the Goths, he used every means in his power to infuse a better spirit into them. Very probably, he insinuated that the success of the Goths against Decius was owing to treachery, rather than to their courage and strength; and he promised that, in case they should conquer, he would distribute among them the tribute paid at present to the Goths. As they now declared themselves ready to follow him, he led them against the Goths, defeated them, pursued them across the Danube into their own territory, again totally routed them, and took from them immense spoils. His soldiers, on this success, proclaimed him emperor; and he immediately began his march into Italy.

Gallus, on receiving the news of this revolt, was roused from his lethargic idleness. He despatched Valerian, a person universally admired and esteemed, to bring to his assistance the legions of the Rhine; and as Æmilianus was rapidly advancing, he marched against him with such forces, as he had been able to collect in Italy. The armies met at Interramna (Teramo) in Umbria, not to fight, but to join in proclaiming Æmilianus. Gallus and his son were slain by their own men; and Æmilianus, at the head of the combined army, entered Rome, where the senate, obsequious to every successive usurper, invested him with the title of Augustus and every other customary honour. But short was his glory and power.

Gallus died in May this year, being forty seven years old and having reigned only eighteen months.

2. Valerian advances towards Italy with the legions of the Rhine:—he is proclaimed emperor by his soldiers.—The troops of Æmilianus revolt against him and murder him.—Valerian is universally proclaimed emperor.

Valerian, faithful to his commission, was advancing to the succour of Gallus, at the head of the Gaulish legions, and was on his march through Rætia, when news arrived of what had taken place. His soldiers who had the highest opinion of him and who despised Æmilianus, on account of his mean birth, immediately proclaimed him emperor. He acquiesced, though he does not appear to have otherwise concurred to this measure, and proceeded towards Rome.

Æmilianus experienced the same treatment from his soldiers as Gallus had done. Revolting against him they slew him near Spoleto, to which place he had advanced; and Valerian, without striking a blow, and perhaps without seeing the camp of his enemy, was acknowledged by the whole empire.

Æmilianus had reigned only three months; for which reason, Eusebius and many other authors reckon him not amongst the Roman emperors. He was about forty six or seven years old when he was slain.

few which remain, the principal ones are his defence of Christianity against Celsus and his book *περὶ ἀρχῶν* or *On Principles*. "All the world avows, says Tillemont a great admirer of Origen, that this book is extremely obscure and difficult: but, what is still more mortifying, as he follows in it human reason and the Platonic philosophy, rather than the authority of the scripture and of the Church, (wishing perhaps to try where this method would lead him, rather than expressing his own belief,) all heresies, which have since sprung up, have here found weapons whereby to assail the truth. He composed this work before the year 231, whilst he was still at Alexandria. Rufinus and St. Jerome translated this work into Latin, in opposition to each other. The Greek text no longer exists in the libraries of Europe; and we have not even the translation of St. Jerome, but only that of Rufinus, who acknowledges that he had added much of his own. Rufinus pretends that heretics and the enemies of Origen, who adulterated many of his works, had corrupted this work more than any other." (*Tillem.*)

The works of Origen, but particularly the last mentioned, did incalculable mischief in the fourth and fifth centuries, especially amongst the monks of Egypt.

4. St. Felix of Nola refuses the episcopacy.

St. Felix was a native of Nola, a city in Campania about sixteen miles to the north-east of Naples. Giving up all worldly concerns from his youth, he dedicated himself to the ecclesiastical state, in the church of Nola, and ascended through all the inferior degrees to the priesthood. In the persecution of Decius, he suffered torments and confiscation of property. Being advised, on the cessation of the persecution, to recover his estate, as others had done, he refused, contenting himself with the pittance he derived from a small farm, which he rented and cultivated with his own hands. The see of Nola becoming vacant this year by the death of holy Maximus, its bishop, all eyes were turned on Felix; but he refused this honour, and caused a priest called Quintus his senior in holy orders, to be ordained bishop. Him, however, he assisted with all his power and in reality governed the church of Nola till his death.

A. D. 254.—1. Valerian greatly favours the Christians in the beginning of his reign.

Valerian, who became master of the empire in the month of August last year, was naturally of a mild and kind disposition; and this he proved by his conduct towards the Christians at the beginning of his reign. None of his predecessors, not even Philip the reputed Christian, had shown them such favour as he did. He took every occasion, both public and private, to testify his affection for them. Hence his palace was filled with the servants of the true God and might almost have been taken for a Church.

Valerian (Publius Licinius) was born about the year 190 of one of the most illustrious families of Rome. Such was the virtuous character which he had always maintained that, when Decius conceived the idea of re-establishing the long suspended censorship, he appointed him to that office with the approbation and applause of the senate, though this nomination proved abortive in consequence of the death of Decius. He had gone through all the great offices of the state, and had so behaved in them, that had the empire been purely elective, on the present occasion, he would have united the suffrages of all good men in his favour.

But the shoulders, which could support the weight of any single burthen, were unequal to the combined pressure of them all. Hence Crevier applies to him what Tacitus says of Galba. "Major privato visus dum privatus fuit, et omnium consensu capax imperii, nisi imperâset." He appeared above a private condition as long as he was a private man, and would have been unanimously judged worthy of the empire, had he never been emperor.

It is true, that though the calamities which characterised the reign of Valerian, were partly owing to the limited nature of his abilities, yet they were also in some measure attributable to the circumstances of the empire, when he assumed its direction. The civil dissensions, which had so long prevailed, had drawn the forces from its frontiers, had greatly diminished their number and had destroyed their discipline. Hence the barbarians who had long roamed round it, like wolves round a well guarded sheepfold, finding it now comparatively defenceless, eagerly rushed on it on every side; and fresh hordes, whose names had never hitherto sounded in Roman ears, pressed forward to join in the general plunder. In addition to this universal attack of barbarians, the pestilence raged with the utmost violence, and swept off vast numbers both in the cities, country places and armies.

Valerian had a son called Gallienus. This young man, aged nineteen, was declared Cæsar by the senate when Valerian was proclaimed emperor. His father immediately afterwards assumed him to a partnership in the empire, under the name and with the authority of Augustus. (*See Tillems.*)

A. D. 254. Valerian makes a division of the empire.—Gallienus goes to Gaul.

Valerian, seeing the empire assailed on every side, judged it necessary to divide the cares of its government between himself and his son and co-emperor Gallienus. To the latter he assigned Gaul, Germany and the neighbouring provinces: and reserved for his own peculiar direction the Illyrian provinces, Asia minor, Cappadocia, Syria, Cilicia and Mesopotamia.

Gallienus departed for the Rhenish provinces. As he was young and unexperienced, his father gave him, as counsellors and generals,

2. Marcion, the Novatian bishop of Arles, is deposed.—The Spanish Libellatic bishops, Basilides and Martialis, are also deposed.

Marcion bishop of Arles having declared himself a Novatian, and having suffered several penitents to die without the sacraments, Faustinus, bishop of Lyons, denounced him to pope Stephen, begging that he would order his deposition, in which request he was joined by St. Cyprian, who had been informed of the affair: and, as his name occurs not in the ancient catalogue of the bishops of Arles, it is certain that the pope complied with their request.

Two Spanish bishops, viz. Basilides of Merida and Martialis of Leon, were Libellatics and as such could not continue in their sees. Martialis was formally deposed by a council: Basilides, to escape a sentence, appeared to resign voluntarily; but, going to Rome and giving a false statement of his case to pope Stephen, he obtained from him letters of restoration to his see. St Cyprian, being consulted by the Spanish bishops, decided that these letters, being subreptitious, could not be binding: and there can be no doubt, but that St. Stephen, on being better informed, confirmed St. Cyprian's decision. (*See Tillem.*)

A. D. 256. The controversy respecting the rebaptization of heretics.

The celebrated controversy respecting the rebaptization of heretics, commenced this year, and was carried on with the greatest violence and acrimony. "So powerful, says Baronius, was this trial in the Church, that some of her most lofty and firm towers, which had resisted unshaken so many assaults of persecution, and had been safety to those who took refuge in them, now, though not entirely thrown down, tottered, however, and were greatly shattered, as by a mighty whirlwind."

Under the date of 215, we mentioned the introduction into Africa, by Agrippinus, bishop of Carthage, of the novel doctrine, that baptism administered out of the Church was null and void. This doctrine was either propagated from Africa to Cappadocia and the neighbouring provinces, as St. Augustin and St. Vincent of Lerins seem to say, or, as Firmilian, bishop of Cæsarea in Cappadocia, and St. Dionysius of Alexandria asserted, was already there established. During the troublesome times which ensued after the death of Agrippinus, the churches of Africa and Asia continued in their practice of rebaptizing heretics, without any molestation from the far more numerous churches who followed the contrary doctrine. But when at the beginning of this reign the Church at length enjoyed a profound repose, Divine Providence brought about the question in so pointed a manner, that it could no longer remain undecided.

St. Cyprian had deeply imbibed the plausible though false prin-

several very able men. Of these the principal ones were Posthumus, who afterwards assumed in Gaul the title of emperor, and the famous Aurelian, who succeeded Claudius II. in the empire. The last mentioned, though at this time only a tribune, gained such advantages over the barbarians, who were ravaging Gaul, that he obtained from Valerian the title of Restorer of Gaul.

What happened in Gaul, this year, besides this victory of Aurelian, we are not informed. Indeed, the ancient historians, though they agree as to the general devastation of the empire by the barbarians, during this reign, are so imperfect and obscure in details that, as Tillemont remarks, it is extremely difficult to give satisfactory accounts of particular events, and to assign them to their respective dates. (*Till. Hist. des Emps. vol. 3. page 298.*)

A. D. 256. Some account of the Franks.—Gallienus continues to be successful in Gaul.

The most formidable enemies, Gallienus had to encounter in his department, were the Franks, who are now mentioned, for the first time, in Roman history.

It is now generally believed, that the Franks were not originally any particular German people, but a confederacy of various nations, who assumed this name, which in their language signified free, as a proclamation to the world, that they would never submit to any foreign yoke. They inhabited the country which is at present called Westphalia and Hesse.

They invaded Gaul at the commencement of the present reign, in no great numbers, to try as it were the ground and to prepare their countrymen for future expeditions; and these were the barbarians over whom Aurelian gained the advantage spoken of in 254. They soon returned in greater numbers, together with various other German nations; and though Gallienus again repelled them and drove them out of the country, yet not having sufficient forces to meet their ever repeated assaults,—for, like swarms of insects, they were no sooner driven off than they returned with fresh eagerness to the prey,—he made an alliance with one of their most powerful chieftains, who undertook, not only to respect the Roman territory himself, but to make war on all those who should invade it.

ciples on which Agrappinus had founded his doctrine, and was firmly persuaded that these principles were drawn from scripture and reason. He did not deny that the practice of admitting certain heretics into the Church, without a renewal of their baptism, was more ancient and far more general than his own; but he thought that this practice was an abuse, and that, when fairly discussed, it would be declared such by the majority of bishops.

The immediate occasion of this controversy was a council of thirty two Numidian bishops, held at Carthage by St. Cyprian. Whilst they were deliberating on various matters, there arrived letters from eighteen bishops, who, being accustomed to rebaptize heretics, but seeing a contrary practise in many of their brethren, were anxious to know which of the two usages was to be followed. The answer given by the council was, that heretics ought to be rebaptised. St. Cyprian gave the same answer to Quintus, bishop of Mauritania, who had consulted him on the same subject.

Soon afterwards, St. Cyprian held a council of seventy two bishops of Africa and Numidia, in which the decision of the former council was confirmed; and it was almost immediately after the close of this council, that he wrote his famous letter to the bishop Jubaianus, in which he unfolds at great length the reasons on which he grounded his doctrine, respecting the rebaptization of heretics.

As St. Cyprian knew, that no decision of a council could have due authority, without the sanction of the holy see, he wrote a synodal letter to pope Stephen, stating what had been done, and giving the reasons on which he and his councils had acted; declaring however, that he and his colleagues were by no means disposed to break communion with those, who were of a contrary opinion.

The same now happened, which has always happened, and will happen always. Error may sometimes appear in the garb of truth; but this disguise will infallibly fall off, the moment it is touched by the hand of Peter. St. Stephen, firm in the doctrine delivered by Jesus Christ to his Church, respecting the operation of the sacraments, at once rejected, as a pernicious novelty, the decision of the African prelates. "*Nihil innovetur, said he in his answer to St. Cyprian, nisi quod traditum est, ut manus illi imponantur in pœnitentiam*";—words thus paraphrased by Tillemont: 'Let nothing be repeated, except what tradition teaches ought to be repeated, viz. not baptism, but only the imposition of hands unto penance.' He added that he would remove from his communion all those who should refuse to abide by his decision.

St. Cyprian on receiving the pope's rescript assembled a council of eighty bishops, which he calls a great council, though in reality it contained but a small portion of the bishops of Africa. At the opening of the council, when his letter to Jubaianus and that to

the pope had been read up, St. Cyprian proceeded to state the reasons why he still persisted in his opinion, repeating his resolution of preserving peace with those who should think otherwise. The result of the council was an unanimous approbation of the decision of the previous council.

St. Cyprian, still hoping to gain over the pope, sent deputies to Rome with the acts of the last council. But St. Stephen refused to receive these deputies and forbade his clergy to give them hospitality. At least so says Firmilian, in his famous letter to St. Cyprian: but, as he evidently writes in a passion, we are not to take his word for gospel.

When the pope sent his rescript to St. Cyprian, he wrote in similar strong terms and with the same threat to the churches of Asia. These churches were many and had already given a decision of the question in two councils, one at Iconium, in 230, and soon afterwards in another at Synada a town of Phrygia. The learned Firmilian, bishop of Cæsarea in Cappadocia and Origen's great friend, was the leader of these rebaptizing churches. To him St. Cyprian sent the deacon Rogation, with the acts of his last council and an account of all his proceedings. Firmilian, already stung to the quick by pope St. Stephen's letter, now no longer kept any bounds. He wrote a long letter to St. Cyprian, (of which we have only a translation considered spurious by several authors,) in a style of acrimony and invective, quite unworthy of a Christian bishop.

In this state of affairs, St. Dionysius of Alexandria, grieving to see such division between Christian bishops, undertook to act the part of a pacificator. He wrote therefore to pope Stephen, earnestly begging him not to put his threat into execution, but to tolerate for a time an opinion, which had long been tolerated and which was held by so many illustrious churches.

This dispute was soon afterwards suspended by the persecution of Valerian: but the question was not finally settled till the next century, when all the Catholic bishops in the world agreed in reprobating, as heretical, the doctrine which was condemned by pope Stephen.

The conduct of St. Cyprian in this affair was certainly reprehensible, as St. Augustin acknowledges. But it is certain that he viewed in the question, not a point of faith, but of discipline, which he thought every particular church had a right to preserve. The over great warmth he showed, and the unguarded expressions he used, he no doubt sincerely lamented; and he atoned for them by his blood.

Most authors think that St. Stephen never executed his threat of excommunication against the African and Asiatic churches.

Tillemont though exact, as usual, as to facts, betrays in his colouring, but too plainly, the refractory spirit of his party.

A. D. 257.—1. Eighth general persecution under Valerian.

Valerian, who had hitherto been so favourable to the Christians, this year suddenly showed a contrary disposition, by beginning a general and most dreadful persecution. This change is attributed by the ancients to Macrianus, one of Valerian's principal counselors and confidants, who secretly aiming at the empire employed, according to St. Dionysius of Alexandria, the abominations of magic to attain his object. Finding how powerful Christians were against the demons he invoked, and that many of them could, in a moment, stop all their efforts in his favour, he conceived for Christianity a deadly hatred and inspired a similar feeling into Valerian.

Though the first edicts of Valerian chiefly affected bishops and priests and in general only ordered their banishment, yet it is certain, that many, not only of the clergy but also of the laity, suffered death this year in various places, but particularly in Rome.

2. Pope St. Stephen is martyred on the iv. of the nones of August. (2nd.)

3. St. Sixtus II. is made pope on the viii. of the calends of September. (Aug. 25th.)

This holy pope immediately nominated as his archdeacon St. Laurence, so famous in the history of martyrs.

4. St. Cyprian was too notorious a person to escape notice in this persecution. He was seized and brought to his trial, on the 30th. of August, and, on confessing his faith before the proconsul Aspasius, was banished to Corubis, a small town on the coast of Libya, about fifty miles to the east of Carthage.

St. Dionysius of Alexandria was also apprehended, together with many of his brethren, and with them banished to Kephro, a small village of Libya; where he converted to Christianity almost all the barbarians in that quarter. From Kephro he was removed, with his companions, to Collouthion, on the great lake Marcotis, or of Alexandria.

A. D. 258.—1. Valerian publishes a fresh edict, more severe and bloody than that of last year.

The persecution received, this year, a terrible increase from a bloody edict, published by Valerian about the month of June, whilst he was at Antioch after the sackage of that city by the Persians. This edict, copies of which were sent into all the provinces of the empire, ordained that bishops, priests and deacons should be put to death without delay: that senators and Roman knights should at first be deprived of their dignities and estates, and afterwards, if they persisted in the faith, be decapitated: that ladies of quality should be stripped of their goods and sent into exile; and that the Cæsarians, i. e. the domestics and freedmen of the palace, who had hitherto professed Christianity or should in future profess, should be sent in chains to cultivate the public lands.

A. D. 257. Valerian's generals are successful, in the Illyrian provinces, against the German barbarians.

Swarms of German barbarians having overspread the Illyrian provinces, Valerian sent against them Ulpius Crinitus, a descendant of Trajan, who conducted the war with great ability and success. As this general fell sick, Valerian appointed to succeed him Aurelian, who had already greatly distinguished himself by his military achievements. The barbarians could not stand against the skill and valour of this great commander. They were routed in every direction and entirely driven out of the Roman territory. Aurelian took from them an immense booty, which they had collected, and with it generously relieved the distressed inhabitants of Thrace.

In this war, particular mention is made of Probus, a most gallant young officer, who afterwards became emperor. Having been made tribune by Valerian, he passed the Danube, and amongst other exploits, wrenched out of the hands of the Quadi a young man, called Valerius Flaccus, a relation of the emperor; for which service, he was publicly thanked by Valerian and presented with a civic crown, the reward which in the days of the republic was given to those who had saved the life of a citizen.

Valerian was about this time at Byzantium, to which city he had repaired to superintend the war in Illyricum. But whilst he was providing for the security of the European part of his dominions, he stupidly neglected the eastern provinces; where the Persians on one side, and the Scythian hordes on the other, laid every thing waste with fire and sword, sweeping off, almost without resistance, the accumulated wealth of ages; as we shall see in the following years.

A. D. 258.—1. The Persians, incited and guided by Cyriades, a Roman deserter, invade the Roman provinces and sack Antioch. —Cyriades assumes the title of Augustus.

A Roman of rank and fortune in Mesopotamia had a son called Cyriades, a highly vicious young man. As his father refused to support his extravagances, Cyriades robbed him of a large sum of money and deserted to the Persians. He represented to Sapor their monarch, how easy it would be to conquer the Roman provinces in the east, in the defenceless state in which Valerian had left them; and offered himself to be his guide in the expedition. Sapor, overjoyed at an opportunity of gratifying his hereditary hatred of the Romans, entered immediately into his views. At the head of a great army, he first made himself master of Armenia: he then fell on Mesopotamia, where he took all the strong holds, except

2. Pope St. Sixtus II. is martyred, as is also his deacon St. Laurence.

This holy pope was, at this time, far advanced in years, and was remarkable for his mild and pacific character. He adhered firmly to the decision of his predecessor respecting the baptism of heretics: but at the earnest request of St. Dionysius of Alexandria, he consented to tolerate for a time the erroneous practice of the African and Asiatic churches. He was apprehended in the cemetery of Callixtus, to which place he had conveyed the bodies of SS. Peter and Paul, and was there beheaded on the viii. of the Ides of August. (6th.)

After his death there was a vacancy in the holy see for nearly a year.

Three days after the death of St. Sixtus, his archdeacon Laurence bore testimony to J. Christ in so glorious a manner and suffered such torments for him, that there is no name in the catalogue of Christian champions more famous than that of Laurence. (*See Butler Aug. 10th. and Till. Hist. Eccl. vol. 4. artic. St. Laur.*)

3. The martyrs of Utica called the White Heap.

Though the edict of Valerian did not expressly include the common people, yet, as it was understood to leave their fate to the discretion of the magistrates, and as these were often cruel enemies of the Christians, great numbers of the lower orders suffered death in this persecution. The martyrs of Utica were particularly famous. The alternative was given them, either to renounce Christianity, or to be precipitated into a pit of burning lime, prepared for the purpose. Without hesitation, they chose the latter. As they were very numerous, and as their burnt bodies, when collected into a heap, had, from the lime, a white appearance, they received the name of the "Martyrs of the White Mass or Heap." These martyrs suffered on the 18th. of Aug.

St. Augustin says that their number was one hundred and fifty three; but St. Prudentius makes it amount to three hundred. (*Tillem.*)

4. St. Cyprian suffers a glorious martyrdom.

The governor of Africa, Galerius Maximus, eager to execute the order of the emperor Valerian, ordered St. Cyprian to return from Corubis to Carthage and gave him for his place of confinement the gardens he had formerly sold in benefit of the poor, but which had again become his own. He was at length brought to his trial and, having made a glorious confession of Jesus Christ, was decapitated on the 14th. of Sept.

The Roman church has always had such a love and veneration for St. Cyprian that she has inserted his name in the canon of the Mass,—a sign that he died in perfect union with her, and, in our very humble opinion, a pretty clear indication that he apologized

Edessa, and afterwards marched on Antioch.

This city was at this time without a garrison, and thought so little of war, that its inhabitants were amusing themselves by a public spectacle, when suddenly, a woman exclaimed, that she saw the Persians on the neighbouring heights. In a few hours, the enemy entered without the least resistance, sacked and in a great measure destroyed the city, and then, laden with spoils, retired.

Cyriades, soon after this event, assumed the title of emperor of the Romans; and for a considerable time was the scourge and terror of the eastern provinces.

2. The barbarians from European Sarmatia invade Colchis and Pontus.

The barbarians, who about this time invaded Colchis and Pontus, are said by Gibbon to have been the Goths who, as we observed in 250, were settled in the western part of the Ukraine; but Tillemont and Crevier call them Borani, who are supposed to have lived more to the east.

The kingdom of Bosphorus had hitherto been a barrier to the Roman Asiatic provinces against the barbarians of European Sarmatia. This kingdom comprised the Tauric Chersonesus (the Crimea) and the country round the Palus Mæotis (sea of Asoph); and its kings, attached to the Romans by commerce and subsidies, protected their frontiers from the neighbouring barbarians. But the Bosphorians having been lately weakened by civil dissensions, the Borani (for we follow Tillemont and Crevier) forced them to yield up to them their ships; and sailing in these vessels along the eastern shore of the Euxine, they attacked Pityus, a Roman sea port and fortress in the extreme eastern part of Roman Colchis. The town was so skilfully and bravely defended by its governor Successianus, that the barbarians were repulsed with immense loss and forced to return to Bosphorus. They returned this year in greater numbers and landed near the mouth of the Phasis. This river enters the Euxine in lat. 42. long. 61., and was famous among the ancients from having been the scene of Jason's exploits after the argonautic expedition; we may add that it was the river which gave name to the Pheasant (*Phasianus*), which was imported into Europe from its banks, where it abounds. They here attacked a famous temple of Diana, but were not able to take it. They then fell again on Pityus, and as its able governor Successianus had been called by Valerian to his assistance at Antioch, they easily got possession of the place. More to the west and at no very great distance, stood the famous city of Trapezus (Trebizond), the rich and grand emporium of Pontus and the place which Xenophon's ten thousand at last reached after their celebrated retreat from Persia. Thither the barbarians directed their course from Pityus. As soon as they appeared, the inhabitants of the neighbouring country took refuge with their property in this city; which being surround-

to pope Sixtus for the manner in which he had spoken of pope Stephen.

The works of St. Cyprian were many and, as St. Jerome says, more splendid than the sun. The principal ones which have reached us are, besides eighty one letters;—1. three books of testimonies against the Jews: 2. his book on the unity of the Church: 3. his treatise on the *fallen*: 4. an explanation of the Lord's prayer: 5. an exhortation to martyrdom: 6. his treatises on mortality, on the works of mercy, on patience, and on envy.

In several of these works he is most explicit on the supremacy of the holy see and the indefectibility of its faith.

A. D. 259.—1. The persecution continues without abatement.

Though Valerian could not but perceive, from the calamities, which every where crowded on the empire, how visibly God was avenging the blood of his servants, yet, by a strange infatuation, he persisted in carrying on the persecution. Many were the martyrs who suffered this year in various places. Amongst them stands prominent St. Fructuosus bishop of Tarragon at that time the principal city in Spain. He and his two deacons, Augurius and Eulogius, being apprehended were brought to their trial before the governor Emilian, and, on confessing their faith, were condemned to be burnt alive; which sentence was executed on the 21st. of January this year. (*See Butler Jan. 26.*)

2. St. Dionysius is made pope on the xi. of the calends of Aug. (22d. July.)

This pope is called by St. Dionysius of Alexandria a most learned and admirable man. (*Euseb. lib. vii. cap. 7.*)

A. D. 260. Pope St. Dionysius writes a letter to the church of Cæsarea in Cappadocia, and sends it relief.—End of the persecution.

Cæsarea in Cappadocia, of which city Firmilian was bishop, was one of the places in Asia Minor which was ruined, about this time, by the barbarians; and a great number of its citizens had been led away into captivity. In this its distressed condition, pope St. Dionysius, with those feelings of universal charity which have ever distinguished the bishops of Rome and unmindful of the harsh language Firmilian had used towards St. Stephen, wrote to this church a tender letter of condolence and, at the same time, sent persons with money to redeem the captives. It is St. Basil who informs us of this fact; and he adds that the remembrance of this charity was quite fresh in his time, and that the letter of St. Dionysius, which was carefully preserved, was an authentic monument of it.

The persecution finished this year by the captivity of Valerian; and Gallienus granted full liberty of worship to the Christians.

ed by a double wall and garrisoned by more than ten thousand soldiers, seemed to bid defiance to the enemy. But its very strength was its ruin: for the barbarians taking advantage of the negligence with which the soldiers, in their security, guarded the walls, scaled them in the dead of the night and entered the city. Many of the soldiers were slain; the others basely took to flight and left the city a prey to the barbarians, who sacked it and destroyed most of its temples and principal buildings. They then spread themselves over the country; and, having collected an immense booty, they returned unmolested to their country, carrying with them a vast number of captives.

A. D. 259. Fresh hordes of barbarians invade the empire.—They pillage Chalcedon and other cities in Asia Minor.

The rich booty carried off last year, with such ease, by the Borani, operated as a stimulus to the other Scythians of Sarmatia to try their fortune in a similar manner. Accordingly, they sallied forth in two divisions, one by land and another by sea, agreeing to meet near Byzantium. The maritime division sailed along the western shore of the Euxine, in ships which they had constructed by the aid of Roman deserters and prisoners, whilst the land party crossing Dacia and the Danube, which was frozen over, descended through Thrace to the point of rendezvous. Seizing near Byzantium a great number of fishing boats and other vessels they passed over into Asia Minor, where they sacked and burnt Nice and Nicomedia, plundered Apamæa, Prusa and other cities, and, without fighting a single battle, safely carried home incalculable riches.

Valerian, who was at this time at Antioch, on receiving this news, made a movement in the direction of the plundered cities; but before he could arrive, the barbarians had departed.

A. D. 260.—1. Valerian is made prisoner by the Persians.

All we know from history of Valerian's actions, from the time he went to Antioch till the present year, is that he laboured to re-establish that city, nearly destroyed by the Persians, and made a feeble and ineffectual effort to succour the western part of Asia Minor, ravaged by the Scythians. But the event which happened this year is one of the most memorable in Roman history.

Valerian had foolishly given his confidence to Macrianus, an Egyptian of low birth, and nominating him prefect of the Pretorium had committed to him the whole management of the Persian war. This man was a noted magician and, having learnt from his demons that he was to become emperor, he directed all his measures to verify this prophecy. Valerian, having learnt about this time that the Persians had suffered a severe loss before Edessa, Macrianus advised him to take advantage of this circumstance to attack them. At the head then of an army dreadfully weakened by the reigning pestilence, he crossed the Euphrates and, under the guidance of

the treacherous prefect of the pretorium, came to a battle with the Persians in a most disadvantageous situation. He was, as might be expected, defeated. He sued, by ambassadors, for peace, offering for it an immense sum of money: but Sapor refused to treat on the subject with any one but the emperor himself. Valerian, not suspecting the Persian's real and treacherous design, acceded to the proposal and went to the interview with only a very slight guard. Sapor's grand object was now accomplished. He immediately surrounded the unfortunate old man by his army and, making him prisoner, carried him off in triumph to his dominions, where he fully gratified his hatred and pride by subjecting him to every species of degradation. He carried him with him wherever he went, in chains but still clothed in purple, and when he mounted on horseback, his footstool was a Roman emperor, prostrate on the ground for that purpose. Thus did Valerian drag out a miserable life for several years; and when at length he died, Sapor caused his skin to be painted red and stuffed, and to be hung up in one of his temples as an eternal monument of his own glory and of Roman disgrace.

A. D. 260.—1. Gallienus becomes sole emperor:—he goes to Rome:—character of this emperor.

Gallienus (Publius Licinius,) who had been Augustus from the commencement of his father's reign, became sole master of the empire as soon as Valerian's captivity was known. He was at this time in Gaul, carrying on war against the Franks; but he now left that province to the care of Posthumus and repaired to Rome.

In the long catalogue of wicked emperors, who during the three first ages, ruled the Roman empire, Gallienus holds a conspicuous place. In one vicious particular, he may be said to have surpassed them all; we mean his extreme insensibility to the accumulated evils which, during his reign, threatened the empire with entire ruin. A perfect slave to amusements and pleasures of the most infamous description, he viewed without concern, the captivity and miseries of his aged father, the devastation of the provinces by the barbarians, the loss of some of them by rebellions, and the havoc made in all of them by earthquakes, pestilence and famine. These evils, so far from throwing any check on his infamous indulgences, seemed only to amuse him; and he would often take an occasion from their recital, to make some jocose reflection. He had good natural abilities and wrote well, both in prose and verse. When he was in his ordinary disposition, he was kind and generous; but when irritated, he carried cruelty to the greatest excess.

2. Irruption of the barbarians into Illyricum and Italy.—Ingenus and Regillian revolt in Illyricum.—Posthumus revolts in Gaul.

One of the reasons, which induced Gallienus to leave Gaul

without delay for Rome, was the imminent danger, in which that city and all Italy was from the German and Sarmatian barbarians, who, on hearing of the captivity of Valerian, rose, as it were in one great body, to swallow up the Roman empire. The Illyrian provinces were inundated by them and a numerous horde passing the Alps threatened Rome itself. The senators, in this extreme danger, taking arms themselves and arming all the people, threw round Rome so formidable a rampart, that the barbarians did not dare to approach it: but they ravaged the rest of Italy in a dreadful manner. Gallienus, on his arrival, succeeded in driving them out of the country.

The Roman general of Illyricum was at this time Decimus Lælius Ingenuus, who, having been successful against the barbarians, was proclaimed Augustus by the army and the inhabitants of the country. Gallienus, roused from his customary indolence into fury by this news, flew to Illyricum; where, vanquishing Ingenuus, he put to the sword, without mercy, all his adherents whom he could any where find. Ingenuus himself was either slain by his soldiers or fell by his own hands.

Gallienus had no sooner returned to Rome from this expedition, than another usurper appeared in Pannonia. This was Regilian, a native of Dacia and, as it was said, a descendant of the famous Decebalus. His reign however was of short duration: for the soldiers and people, dreading another massacre from Gallienus, put him to death.

But the most formidable of all the revolts, which took place in this reign, was that of Posthumus, who, as we have already observed, was sent by Valerian with Gallienus into Gaul. Gallienus, when he returned to Rome this year, committed to him the charge of the whole Rhenish province, of which Gaul was the principal part, leaving at the same time, as nominal commander, at Cologne its capital, his eldest son Saloninus, under the care of a person called Silvainus. A misunderstanding having taken place between this man and Posthumus, the army, which was much attached to the latter, proclaimed him emperor, and, the whole province echoing the proclamation, Posthumus assumed the title of Augustus. Cologne surrendered to him, and he put to death Saloninus and Silvainus. He ruled Gaul for the seven subsequent years in the most glorious and admirable manner, entirely protecting it from the barbarians and thus preserving that important province to the Roman empire.

3. Sapor invades Syria and Cilicia:—he is obliged by Balista to retreat.—Odenatus prince of Palmyra defeats him.

Sapor after his victory again took Antioch and poured his forces into Lycaonia and Cilicia, every where committing the most horrible cruelties. But his pride now received a severe check. Balista, a Roman general of great abilities, collecting the remains

A. D. 260. (Continued from page 122.)

2. Paul of Samosata is made bishop of Antioch:—his character.

Demetrius, bishop of Antioch, who died this year, was succeeded by Paul of Samosata, who three years afterwards did such mischief in the church of Syria. He derived his name from the place of his nativity, which was Samosata, a city situated at the foot of mount Taurus, on the western bank of the Euphrates and about a hundred miles to the north-east of Antioch.

The maxim "*nemo repente fit pessimus*, no one becomes extremely wicked on a sudden," was verified in this man, whose conduct, from the time he became bishop, was such that his fall into heresy could surprise no one. He indulged in good cheer, and had constantly in his company two females in the flower of their age; and that his conduct might escape the censure of his clergy, he allowed in them the same disorders. Though poor when he obtained the episcopacy, he soon amassed by extortions great riches; and to his pride and vanity he set no bounds, affecting on all occasions the utmost pomp and parade. It was Zenobia, queen of Palmyra, who supported him in his extravagant career.

A. D. 261. Macrianus continues the persecution in his dominions.—SS. Marinus and Asterius.

The governor of Cæsarea in Palestine finding that Marinus, an officer in the army, was a Christian, gave him three hours to deliberate, whether to renounce Christianity or to die. Theotecnus, bishop of Cæsarea, met him after he had left the tribunal, and, taking him by the hand, led him insensibly, whilst conversing with him, to the church. Here before the altar, removing Marinus's cloak, which covered his sword, and pointing to it, he bade him choose between the sword and a book of the gospels, which lay on the altar. Marinus, without a moment's hesitation, placed his hand on the latter. "Adhere then," said the bishop, "adhere to God: and strengthened by his power, make thy own what thou hast chosen: go in peace." The herald now summoned him to the tribunal, and, on his professing his faith with more energy than before, he was immediately beheaded.

A Roman senator, called Asterius, boldly took up his dead body on his shoulders and in his full dress carried it for burial.

of Valerian's forces, went round by sea to Pompeiopolis in Cilicia, and falling unexpectedly on the Persians scattered over the country for plunder, slaughtered vast numbers of them and took from them their booty. Sapor retreated precipitately towards the Euphrates; but he there met with a still more formidable enemy. This was the famous Odenatus prince of Palmyra.

Palmyra, called in the Hebrew bible Tamor or Tadmor, (a fig tree,) once a rich and superb emporium for Indian commodities but now a heap of splendid ruins, was built by king Solomon (II. *Paralip.* vii. 4.) on a spot then highly fertile in the midst of a most dreary desert. Insulated between the two empires of Rome and Persia, it enjoyed an independence, though under the protection of Rome. Its prince at this time was Odenatus, an intrepid Arab and one inured by his habit of hunting to every danger and fatigue. On Valerian's captivity, he sent an embassy with rich presents to Sapor, proffering his submission. Sapor, in the pride of his heart, treated his embassy with scorn, ordered his presents to be thrown into the river, and sent him word that, if he did not atone for his presumption by coming in person with his hands tied behind him and throwing himself at his feet, he would crush to atoms both himself and his country. Odenatus vowed revenge. He assembled his brave Arabs from every corner of the desert; and, when Sapor approached the Euphrates in his retreat from Syria, he fell on his army and put it completely to the rout, taking immense spoils and capturing Sapor's wives and concubines. He sent news of this success to Gallienus, to whom he vowed eternal fidelity, and was by him nominated general of the east.

Odenatus, from this time forward, took the title of king of Palmyra.

A. D. 261.—1. Macrianus is declared Augustus in Syria.—Troubles at Alexandria.

Whilst Odenatus was securing the Roman possessions on the east of the Euphrates, a new enemy arose against Gallienus in Syria. This was the traitor Macrianus, who, assisted by Balista, assumed this year in Syria the title of Augustus and associated his two sons with him in the empire.

About this time Alexandria was in a state of the greatest confusion from civil dissensions. St. Dionysius says that it was easier to travel from the eastern to the western countries, than to pass from Alexandria to Alexandria, and that its port resembled the Red Sea with the dead Egyptians on its shores. A famine took place at the same time, and the innumerable unburied carcasses produced a pestilence. (*Euseb. lib. vii. cap. 21.*)

2. Three fresh usurpers start up.—Bithynia is again ravaged by the Scythians and Sicily by pirates.

Historians, in speaking of the numerous usurpers of the purple

in the reign of Gallienus, generally give them the name of the thirty tyrants, though Gibbon says that, properly speaking, they were not thirty, but only nineteen. We shall briefly notice such of them as Tillemont, whom in this abridgment we follow step by step, has thought worthy of his attention. We have already mentioned five of these usurpers: this year added three more to the list, viz. Valens in Greece, Piso in Thessaly, and Aureolus in Rhætia. The two former rose and fell this year: but Aureolus acquired such stability that Gallienus was forced to admit his title, which he preserved till that emperor's death.

Bithynia was again ravaged by the Scythians this year, and Sicily, which had hitherto escaped, was pillaged by a large body of pirates. These misfortunes were universally attributed to the supine negligence of Gallienus, who, plunged in voluptuousness, was reckless of the public welfare.

A. D. 262.—1. Odenatus recovers all Mesopotamia and pursues Sapor into his dominions.

Odenatus, after his victory over Sapor at the passage of the Euphrates, soon recovered all Mesopotamia and, pursuing Sapor into his own dominions, laid siege to Ctesiphon. The Persian Satraps advanced from all quarters to relieve the place, but were defeated in many battles by the Arabian hero, who captured many of them and sent them to Gallienus. It would seem that Gallienus gave directions to Odenatus to assist him in Syria against Macrianus, and that, in consequence of these directions, Odenatus suspended his conquests in Persia for the present.

2. Macrianus marches into the west against Gallienus:—he is defeated by Aureolus and slain, together with his son, by his own men.

Macrianus, not content with his eastern possessions, aimed at nothing less than the entire empire. Leaving therefore his second son, Quietus, and Balista in Syria, he passed over into Europe with a large army and entered Illyricum. Aureolus marched against him, and when the armies had already begun to engage, the troops of Macrianus, part of whom had been previously won over by Aureolus, lowered their ensigns and abandoned him. On this he begged of his soldiers, as a favour, that they would kill him and his son, and his request was granted.

In the mean while Odenatus arrived from Persia, according to the orders he had received from Gallienus. Quietus and Balista, not being able to make head against him and learning at the same time the defeat and death of Macrianus, shut themselves up in Emesa. Odenatus laid siege to the place; but the inhabitants, at the suggestion of the treacherous Balista, cut off the head of Quietus and threw it over the wall into the camp of Odenatus, who immediately retired. Thus did divine justice inflict a signal punishment

on the impious Macrianus and his whole family. As for Balista, being spared by Odenatus, he assumed the purple soon afterwards and retained some power for nearly three years.

3. The Goths or Scythians ravage several provinces in Asia Minor.

Hitherto the Goths or Scythians had confined their naval expeditions within the Euxine. This year, under a chief called Respa and piloted no doubt by Roman prisoners, they passed the Hellespont into the Ægæan sea (the Archipelago) and turning to the left landed on various parts of the coast, from the site of ancient Troy to Ephesus. In the last mentioned city, they pillaged and burnt the celebrated temple of Diana. Having ravaged all the countries on this coast, they repassed the Hellespont and on their way home, made a descent on Thrace, where they made great devastation.

4. Emilianus assumes the title of Augustus in Egypt.—War against Posthumus.

The general of the troops of Egypt, at this time, was Emilianus (Tiberius Cestius Alexander), who, whilst lieutenant of the governor, had distinguished himself by his hatred to the Christians in Valerian's persecution. Being in danger of his life in a popular tumult at Alexandria, he declared himself Augustus, and this expedient saved him: for such was the hatred both of the people and soldiers for Gallienus, that his declaration was received with joy and applause. During his short reign, he endeared himself to the Egyptians by his wise conduct and by the vigour wherewith he cleared the country of marauders.

This year Gallienus forced himself from his debauches in Rome to march against Posthumus in Gaul. He took with him Aureolus, whose title of Augustus, as we observed last year, he had admitted. The war was carried on with alternate success; and once Posthumus was in danger of being captured, but escaped by the connivance of Aureolus. Gallienus was called away from this war by an affair at Byzantium, which we shall mention next year.

5. Various other calamities afflict the Roman empire at this time.

Besides the numerous civil wars and the ravages of barbarians which happened at this period, the Roman empire was visited by divine justice in various other ways. There was a preternatural darkness for several days accompanied with a dreadful earthquake and subterranean thunders. Many persons died from fear and others were swallowed up with their houses. This earthquake was felt at Rome and in Africa, but it was particularly destructive in Asia. The pestilence also made the most terrible havoc on all sides, particularly in Rome and in Greece. The pagans sought a remedy for all these evils from their gods, but their sacrilegious rites only served to increase the rigours of divine justice.

A. D. 263. The heresy of Sabellius.

The errors of Theodotus, the tanner, and of Noetus, though smothered for a time, had never been entirely extinguished, and they again broke out about this time under new denominations given to them by Sabellius and Paul of Samosata.

Sabellius was bishop of Ptolemais, in that part of Libya which, from its five principal cities, was called Pentapolis, (at present Barca,) and where also stood the city of Cyrene mentioned in the holy scriptures. He was a disciple of Noetus, and from him had imbibed the belief, that the three persons in God were not really distinct, but only one person, assuming different names according to his external operations.

St. Dionysius of Alexandria, whose jurisdiction extended to the Pentapolis, wrote against Sabellius, and in his eagerness to prove the distinction between the person of Jesus Christ and that of his Father, used certain expressions from which some very orthodox persons concluded that he denied the consubstantiality of Christ with the Father. They gave information of their suspicions to pope Dionysius, who wrote to St. Dionysius of Alexandria, demanding an explanation of the objectionable passages in his writings. He obeyed the pope's order by four books directed to him, in which he fully established his orthodoxy, and showed that the passages in question referred not to the divine, but human nature of Christ.

A. D. 264.—1. Heresy of Paul of Samosata.

Paul of Samosata improved on the doctrine of Sabellius, by adding to it the blasphemies of Theodotus the tanner and Artemon. Sabellius, by supposing with Noetus that Jesus Christ was the Father himself incarnate, consequently held that he was really God: but Paul of Samosata not only denied with Noetus and Sabellius any internal distinction of persons in God, but moreover affirmed that God never assumed a human nature and that Jesus Christ was a mere man, though miraculously born of a virgin and favoured by God with more gifts and power than any other mortal.

Paul was led into this impious doctrine by his eagerness to please Zenobia, queen of Palmyra and, equivalently so, already, of all the east, from whom, though he was a bishop, he had accepted the situation of head collector of the taxes. This lady was highly talented, had received a good education, and delighted in the society of eloquent and learned men. She had turned her mind to the consideration of Religion, and, of all its various forms, thought Judaism the most perfect. As for Christianity, she admired its sublime morality, but had an insuperable repugnance to its mysteries. Paul, to whom she opened her mind, resolved all her difficulties, by telling her that they arose from a misconception of the real Christian faith, in which there were no more mysteries than in Judaism. He then unfolded to her the system above explained,

A. D. 263. Ruin of Byzantium by Gallienus.—Revolt of Saturninus.—Defeat and death of Emilianus.

Byzantium, it would seem, had shown disaffection for Gallienus; and it was to punish it, that he left Gaul last year. The inhabitants, at first, shut their gates against him, suspecting the object of his visit: but on his giving them his word on oath that his intentions were pacific, he obtained admittance for himself and army. Violating his solemn engagement, he savagely put to the sword all the garrison and inhabitants, so that not a single person escaped.

About this time, another ephemeral emperor started up, viz. Publius Sempronius Saturninus: but where he reigned Tillemont could not ascertain. He was killed, like so many others, by the soldiers who had proclaimed him.

Emilianus, who usurped the purple last year in Egypt, was this year attacked and defeated by an Egyptian, called Theodotus, sent against him by Gallienus. He was taken prisoner and sent to Rome, where Gallienus ordered him to be strangled,—a species of death inflicted by the ancient Romans on kings taken in war.

Tillemont supposes, that it was on this occasion that the Bruchium of Alexandria (described by us in 131.) stood the siege mentioned by Eusebius (*lib. vii. cap. 32.*) in which by the ingenious device of SS. Anatolius and Eusebius, a great number of Christians and others, who were perishing by famine in the place, were liberated.

A. D. 264.—1. Odenatus is declared Augustus by Gallienus.—Balista is slain.—Gallienus is wounded in Gaul.—Posthumus associates Victorinus in his empire.

Odenatus by his victories over the Persians, had made himself master of all the Roman possessions beyond the Euphrates, and had put down the various usurpers in Syria, where Balista the last of them had been killed by his orders. The whole east, therefore, now obeyed him as Roman general in chief. As he persisted in the fidelity he had sworn at the commencement of his brilliant career, Gallienus was advised to associate him at once in the empire, by way of rewarding his eminent merit and services. He did so, bestowing on him the title of Cæsar and Augustus, together with every other mark of sovereign power. He caused money to be struck in his name, whereon he was represented as leading the Persians captives. His wife, Zenobia, was also decorated with the title of Augusta, and the same title was conferred on her children. The senate and people of Rome, yea the whole empire, applauded this action of Gallienus.

There were, therefore, now two legitimate Roman emperors, one in the east at Palmyra, the other in the west at Rome. But Odenatus, who through his whole life, was distinguished not only by valour but by virtue, was no way dizzy on this high pinnacle of honour. He still viewed Gallienus as his liege lord, and not only

and thus brought faith to a level with human reason, a method adopted afterwards by the Socinians and in some respects not sufficiently avoided by many modern Catholics.

As Paul was at the head of one of the patriarchal sees and in high favour with Zenobia, his doctrine was calculated to do the greatest mischief. He was therefore early denounced to the other bishops and, particularly, to St. Dionysius of Alexandria, that great pillar of the oriental church, who, having in vain attempted to reclaim him, confuted his blasphemies in several works. (*See Till. Hist. Eccl. artic. Sabell. and Paul of Samosata.*)

2. Council of Antioch against Paul of Samosata.—Death of St. Dionysius of Alexandria.

The bishops of Asia, alarmed more and more at the impious doctrine of Paul of Samosata, resolved to hold a council on the subject. They assembled, therefore, this year at Antioch, in great numbers and from every part of Asia Minor and Palestine, being accompanied with many priests and deacons. Amongst them were St. Gregory Thaumaturgus, his brother Athenodorus, Firmilian of Cesarea in Cappadocia, Helenus of Tarsus, Hymeneus of Jerusalem, Theotecnus of Cesarea of Palestine, and Maximus of Bostra. St. Dionysius of Alexandria had received an urgent invitation to be present, but was at this time so infirm, that, very much against his will, he was obliged to remain at home. However, he endeavoured to compensate for his absence by a letter to the assembled bishops to animate their zeal against the rising heresy.

Paul, with the bad faith and hypocrisy which usually accompany heretics, did his utmost to conceal the venom of his doctrine. On the contrary, the fathers of the council, in their various conferences, avowed their faith with all perspicuity and precision, and made every effort to elicit from Paul his real belief and to expose the blasphemies attributed to him in all their deformity. They employed persuasion and entreaties to induce him to lay aside his impious opinions. In effect he openly protested, that he had never held the heresy imputed to him, and that he followed the doctrine of the Apostles. The bishops rendered thanks to God on hearing this declaration, and returned with joy to their respective dioceses. Thus the wily heretic escaped condemnation for the present.

St. Dionysius of Alexandria died soon after this council at a very advanced age, having sat in that patriarchal see seventeen years.

The works of St. Dionysius were principally letters, though he also wrote comments on some parts of the holy scripture. Of these works we possess at present only some fragments, and his letter to Basilides, which containing the solution of various questions, proposed to him, was ranked by the Greeks amongst the canons, i. e. rules of discipline of the Church. (*Till. Hist. Eccl. vol. 4. artic. St. Dionys.*)

gave him information of every important step he took, but expressed himself ready to obey his orders. His conduct in the government of the provinces subject to his jurisdiction was such, as showed him qualified to govern, not only the east, but the whole empire.

Gallienus, after his exploit at Byzantium, resumed the war in Gaul against Posthumus. In besieging a city in which the last mentioned had shut himself up, he received a wound in his back from an arrow; and, as he was severely hurt, he raised the siege and retired.

Posthumus, finding himself hardly pressed by Gallienus, assumed, as assistant and associate, Marcus Aurélius Plauvontius Victorinus, who was equal to himself in the science of war, and who, after the death of Posthumus, ruled alone in Gaul for some time.

2. Revolt of Trebellianus and the Isaurians.—The short reign of Celsus in Africa.—The Franks invade Spain.

About this time, the inhabitants of Isauria, a mountainous province adjoining Cilicia and lying principally on mount Taurus, rebelled against Gallienus, and chose for their leader C. Annus Trebellianus, who assumed the title of Augustus. Against this usurper, was sent by Gallienus Causisoleus, brother of the Egyptian Theodotus, who, having drawn him from his mountain recesses, defeated and slew him. But his death did not put an end to the rebellion of the Isaurians, who long maintained their independence amongst their mountains, and in the third and fourth centuries committed great ravages in Asia Minor and Syria.

Africa had also its tyrant about this time, viz. T. Cornelius Celsus, a mere centurion, who was raised to the purple by the intrigues of a woman, called Galliena, a cousin of the emperor, but who was killed after a reign of seven days. His body was thrown to be devoured by dogs, and he was hanged in effigy,—a spectacle never before witnessed.

Spain had hitherto escaped the ravages of barbarians, being secured from their incursions by Gaul. But this part also of the Roman empire felt the effects of divine justice, during the reign of Gallienus, in a terrible visit from the Franks. Gibbon, following Aurelius Victor, says that this invasion of Spain took place at the beginning of the reign of Gallienus, and that the Franks made their way into that country through Gaul: but Tillemont places this event about the twelfth or thirteenth year of Gallienus, and cites Valois as being of opinion that they went by sea, which opinion is followed by Crevier. They remained in Spain nearly twelve years, laying it waste in a most terrible manner and, in particular, almost entirely destroying Tarragona, its capital.

Another body of Franks landed in Africa, to the utter astonishment of the inhabitants; but the particulars of this expedition are unknown.

A. D. 266. The Goths again ravage Asia Minor.

Wretched in the extreme must have been the condition of Asia Minor during this reign: for no sooner was it free from one invasion of the barbarians, than it almost immediately experienced another. This year the Goths landed in great numbers at Heraclea, a seaport at the eastern extremity of Bithynia, where they spread their devastations over all that part which the Romans called Asia Proper and which had been colonised chiefly by Greeks, comprehending Mysia, greater and lesser Phrygia, Æolia, Lydia, Caria and Pergamus. They met with a slight resistance, but succeeded in regaining their ships and carrying off an immense booty and numerous prisoners.

A. D. 267.—1. Odenatus besieges and takes Ctesiphon:—having returned from Persia, he is treacherously slain, together with his son Herodes.

Odenatus, encouraged by the honours conferred on him by Gallienus, carried on the war against Sapor with more vigour than ever, having it principally in view to liberate Valerian. He besieged and took Ctesiphon: but the grand prize still eluded his grasp; for Sapor had escaped and had taken Valerian in his company. The news of the Gothic invasion now reaching him, he reluctantly gave over the pursuit of Sapor and returned with his army to succour Asia Minor. But the Goths had departed before he could reach them, and therefore he halted at Emesa, where he met with an untimely end.

At a hunting party, a nephew of Odenatus, called Meonius, took the first shot at a wild animal and, though forbidden by Odenatus, repeated two or three times the same mark of disrespect. Odenatus caused his horse to be taken from him; and, as the young man broke out into threats, he ordered him to be put in prison. Meonius vowed revenge; but, to succeed the better, he feigned sorrow for what he had done and, at the intercession of Herodes, the favourite son of Odenatus, obtained his pardon. He was no sooner at liberty, than he formed a conspiracy against Odenatus; and, availing himself of a great banquet, which the latter gave on occasion of his birth day, he murdered him together with his son. Meonius caused himself to be proclaimed Augustus, but was almost immediately slain by the order of Zenobia.

2. Zenobia takes charge of the government: she refuses to obey Gallienus and defeats an army sent against her.—Death of Posthumus.—Various fresh usurpers.

As the children of Odenatus were all very young, Zenobia, their mother, took into her hands the reins of government, under the title, not of Augusta, but of queen of the east. Gallienus refused to acknowledge her in this capacity, and with the pretext of taking on himself the war of Persia, sent an army into the east, under

the command of a general called Heracleanus. Zenobia was attacked by this general, but obtained a complete victory over him, and thus for the present remained sovereign of the eastern provinces.

This year Posthumus was murdered by his soldiers, who mutinied, because he would not allow them to sack Mentz, which had joined in an insurrection against him. His son perished with him. After his death, Gaul was divided between Victorinus, already mentioned by us, and Lollienus. The latter was soon afterwards slain by his own soldiers; and Victorinus, whose grand defect was incontinence, fell a victim to this vice, being killed by a man whose wife he had violated. Marcus Aurelius Marius, originally a blacksmith and a man of incredible strength, was now* proclaimed emperor: but after three days, he was slain by a soldier who had formerly worked under him at the forge. The next emperor was P. Pesuvius Tetricus, of an illustrious family and a Roman senator, a person of great abilities, who retained his power a long time.

A. D. 268. Gallienus is slain under the walls of Milan.—Claudius is proclaimed emperor.

We have already stated, that Gallienus had been obliged to acquiesce in the usurpation of Aureolus, and that he availed himself of his services on several occasions. Aureolus, not content with this precarious authority, marched into Italy with his army, in order to become sole emperor. Gallienus met him not far from the Po, defeated him, and forced him to take refuge in Milan. During the siege of this place, three of the principal officers of Gallienus's army, viz. Heracianus, prefect of the pretorium, Marcian, a general of renown, and Cecrops, commander of the Dalmatian cavalry, formed a conspiracy against him. At night, whilst he was at table, they suddenly sent him the false news, that the enemy had made a sally. Gallienus, who was personally brave, started up and, springing on his horse, only half-armed, hastened to the supposed point of attack, when a javelin or arrow from an unknown hand pierced him through the back. He fell from his horse, was conveyed to his tent, and died a few hours afterwards.

Gallienus died on the 20th, of March, in the thirty-fifth, or, according to others, the fiftieth year of his age and in the fiftieth year of his whole reign. His son Gallienus, and brother, Valerian, were slain soon after his death.

As soon as it was known that Gallienus was no more, the conspirators, according to a previous agreement, and the other principal men of the army elected for emperor Claudius, who was then at Ticinum (Pavia); and the soldiers, whose anger at what had happened was assuaged by a donation of twenty pieces of gold per man, agreed to the nomination. The senate, who received the news of this election on the 24th., immediately and most joyfully confirmed it. Claudius would not go to Rome, till he had put an

A. D. 263.—1. Last council of Antioch against Paul of Samosata:—he is excommunicated and deposed.

Besides the council of Antioch mentioned by us in 264, Tillemont thinks that another, if not more, had been held in that city, on the same subject, before the present year. Paul, though he continued to disseminate his impious doctrines and to scandalize the world by his irregular conduct, had by his wiles and subterfuges always escaped condemnation: but at length the bishops of Asia resolved to tolerate him no longer. They assembled, therefore, again this year at Antioch, their number being, according to St. Athanasius, seventy, according to St. Hilary, eighty. Helenus of Tarsus presided, and there were present most of those bishops mentioned by us in 264. Firmilian of Caesarea in Cappadocia was loudly called for by the council, and he began his journey towards Antioch for that purpose; but, having reached Tarsus, he there died on the 28th. of October.

The person, who contributed more than any other in this council to unmask Paul and to confute his errors, was Malchion, a man learned both in sacred and profane sciences. He had long presided over the school of rhetoric at Antioch, and on account of the purity of his morals and the ardour and orthodoxy of his faith, had been ordained priest of that church. Him the bishops selected to be Paul's antagonist in the council. In a conference he held with him, he brought to light his impious doctrine, convicted him of teaching, that Jesus Christ was a mere man, differing from others, only because he had received from God more special favours. This conference was taken down by notaries, and was extant for many ages.

The impiety of Paul being now fully proved, he was deposed and was excommunicated by the unanimous votes of the fathers. In his place was substituted Domnus, concerning whom the fathers testified that he was adorned with every excellent quality required for the episcopacy.

end to the usurpation of Aureolus. This he soon effected by his death, though the circumstances of this event are so variously related, that we know them not exactly.

Claudius II. (M. Aurelius) was a native of Illyricum and, though some flattering historians, in the reign of Constantine, traced his origin to the Trojan Dardanus, his parentage seems to have been obscure. From his family descended Constantine the Great: for Claudia, the daughter of his brother Crispus and married to Eutropius, was the mother of Constantius Chlorus, father of Constantine. He had greatly distinguished himself in the army from his youth, and had held many important situations. He bore during his whole life an excellent character and, after his elevation to the empire, displayed eminent abilities in the conduct of affairs.

A. D. 269.—1. Claudius gains a memorable victory over the barbarians.

After the death of Aureolus, the only usurpers of the purple who still remained, were Zenobia in the east and Tetricus in Gaul. But Claudius was deterred from turning his attention to these quarters by the most formidable irruption of the barbarians, which had ever before taken place.

The success which had attended almost all the expeditions of the Goths and Sarmatians, during the preceding reign, and the rich spoils they had carried home to their countries, had encouraged almost all the nations of European Sarmatia to join in a league, for the purpose of making another incursion. The point of rendezvous was the mouth of the Tyras, (Dniester,) where, having during the whole of last year constructed six thousand vessels, according to some authors or, according to others, two thousand, they embarked in number three hundred and twenty thousand men, besides women and children. Coasting along the eastern sides of Dacia and Mæsia they attacked Tomis, (Babba or Tamisvar in Bulgaria,) and Marcianopolis, (also in Bulgaria,) but were repulsed from both these places. They at length reached the Thracian Bosphorus, where, in consequence of the currents, many of their vessels dashed against each other and went to the bottom, with all on board. Having, with their remaining vessels, passed these dangerous straits and entered the Propontis, (sea of Marmora,) they attacked the rich city of Cyzicus, situated in an island on the Asiatic shore, and famous for the stand it made for the Romans against Mithridates: but here again they met with disappointment and repulse. They now passed the Hellespont, (straits of Gallipoli,) entered the Ægean Sea and, anchoring under mount Athos, in Macedonia, landed the bulk of their forces at this point, whilst a division of them sailed off to plunder Greece and the islands of the Archipelago. Those who landed laid siege to Thessalonica and Cassandria, which however defied their utmost efforts.

In the mean while, Claudius was not idle. His first care, on

A synodal letter was drawn up by Malchion, in the name of the council, and addressed to Pope St. Dionysius, to Maximus of Alexandria, and to all the bishops, priests, and deacons of the Catholic Church.

But though Paul was thus held up to the Catholics as excommunicated and deposed, yet, supported by Zenobia, he continued to keep possession of the episcopal residence for three years. At length Aurelian, in his march through Antioch in 672 against Zenobia, dispossessed him. "For," says Eusebius, "Aurelian, being appealed to, most equitably decided, that the house should be delivered to those, with whom the Italian bishops of the Christian religion and the Roman pontiff were in communication by letters." (*Euseb. lib. vii. cap. 30.*) This shows how universal was the notion, even amongst pagans, that communion with the see of Rome was the sign of genuine Christianity.

The Arians, and those Catholics who, in the fourth age, objected to the word consubstantial, were accustomed to cite the council of Antioch, as having rejected this word. But SS. Athanasius and Basil show, that the fathers of this council rejected this word, not in the sense, in which it was taken by the council of Nice and by St. Dionysius of Alexandria and other ante-Nicene fathers, but in the gross corporeal sense in which Paul of Samosata used it. This heretic objected to the Catholics, that if, as they said, Christ was consubstantial to the Father, it would follow, that both he and the Father derived their nature from some antecedent substance, from which each had been cut off, as is the case of two branches lopped off from the same trunk. The Antiochene fathers therefore, to deprive him of this impious subterfuge, decreed that the identity of Christ's nature with that of his Father should not be expressed by the word consubstantial.

St. Hilary says, that Paul used the word consubstantial, to express his heretical opinion of the identity of the persons in the Trinity, and that the word was set aside in this sense by the fathers of Antioch. But the former is the more common solution of this objection.

2. Pope St. Dionysius dies, having sat in the pontifical chair ten years.

3. St. Felix is appointed pope on the 27th. of Dec., four days after the demise of St. Dionysius.

The pontifical book attributes to this pope the rite of celebrating Mass over the tombs or memories of the martyrs. But Baronius thinks that this rite was much more ancient; and that St. Felix only turned into a written law, what had hitherto been delivered down as a tradition. Tillemont also believes that this rite existed before this time.

Baronius says, that wherever a martyr was buried, it was customary to erect an altar. These tombs were called the memories

Ascending the throne, had been to re-establish order and rigid discipline in the armies, which so many revolutions in the preceding reign and the negligence of Gallienus had thrown into the utmost confusion. When he had accomplished this object, he summoned forces from every side and, putting himself at the head of a powerful army, marched towards the Illyrian provinces. The barbarians, on the news of his advance, broke up the sieges of Thessalonica and Cassandria and marched to meet him, following the course of the river Axius, (the Vardari,) and laying waste, as they went along, the provinces of Pionia and Pelagonia. The armies met in Upper Mæsia at a place called Naissus (Nessa in Servia.) Long and dreadful was the conflict, and the Romans were on the point of being overwhelmed by numbers, when a body, sent round by Claudius through difficult and almost impenetrable passes in the mountains, fell unexpectedly on the rear of the barbarians, and caused their total overthrow. Fifty thousand remained dead on the field of battle. Many of the fugitives, intrenched behind their numerous waggons, attempted to defend themselves. But these feeble works were soon stormed by the victorious Romans, who took immense spoils and a vast number of prisoners. The remainder attempted to gain the seacoast, from whence they had departed. But a large body of cavalry, which Claudius had sent round to prevent their retreat, rendered this expedient impossible. At length, a miserable remnant of this mighty host escaped into the recesses of mount Hæmus; where, exposed to cold and hunger, they passed the winter in a most wretched manner.

The party which, as we observed above, separated from the main body on their arrival in Macedonia, had ravaged Thessaly and Achaia, and had visited Crete, Rhodes and even the isle of Cyprus, collecting a great booty and making many prisoners, without however taking any considerable town. Returning from this expedition, and learning the fate of their companions, they landed in Macedonia, perhaps in the hope of retrieving their affairs. But they only increased the disasters: for their vessels abandoned by them soon went to the bottom; and themselves, scattered here and there in quest of provisions, were in no condition to carry on the war with the victorious Romans.

2. Zenobia obtains possession of Egypt.

Zenobia, intent on extending the limits of her kingdom, which already comprised Mesopotamia, Syria and a great part of Asia Minor, eagerly accepted the invitation of an Egyptian chieftain, called Timagenes, to invade that country. She sent an army of seventy thousand men under the command of Zabdas, one of her generals, who defeated the forces which attempted to oppose him and took possession of Egypt in the name of his mistress; and though Probatas, whom Claudius had sent into that quarter, defeated Zabdas and recovered the country, yet he lost it again, and was

of martyrs, either from the inscriptions and signs of martyrdom on them, or on account of the bones of the martyrs which there reposed.

A. D. 270.—1. Death of St. Gregory Thaumaturgus.

St. Gregory, surnamed from his numerous and splendid miracles the Thaumaturgus or wonder-worker, having governed the church of Neocæsarea in Pontus for thirty years, at length was called, either this or the following year, to receive the reward of his labours. Foreseeing his death he took a review of the state of Christianity in his diocese, earnestly wishing not to find a single pagan among the people. He found, however, seventeen still in the darkness of idolatry, and raising his eyes to heaven he testified the sorrow which this discovery occasioned him. But he immediately afterwards thanked God that, whereas on his appointment to the episcopacy he had found only seventeen Christians, there were now found only seventeen pagans. Having begged of God their conversion and the increase of his divine graces on the faithful, he happily and tranquilly departed this life, forbidding his disciples to purchase any spot of ground for his interment, because he was unwilling to possess, either living or dead, a single inch of land, and wished to be buried, as a stranger, who had nothing of his own. (*Tillemont.*)

2. St. Antony retires to the desert.

The great St. Antony, author of the cenobitical manner of life, was a native of Coma, a village situated in the northern part of Upper Egypt or Thebais called Heptanomis and afterwards Arcadia. He was born in 251, during the persecution of Decius, the year after Paul, the first Christian hermit, retired to his desert. His parents were Christians, rich and very pious; and, lest bad company, in a country where there were many pagans, should corrupt his morals, they confined him to their own domestic society, thus sacrificing a liberal education, which they had means of affording him, and for which he was excellently qualified, to the good of his immortal soul. Hence he never learned to read or write, and was acquainted with no language besides his native Egyptian. After the death of his parents, hearing read in the church, one Sunday, those words of our Saviour, (*Matth. xix. 21.*) "Go, sell all thou hast and give to the poor," he gave to the poor all his inheritance, except a small sum, which he reserved for his sister; and placing her in a monastery of virgins, (the first which is mentioned in ecclesiastical history,) he crossed the great desert, east of the Nile, a journey of nearly a hundred miles, and took up his abode in the mountains, which border the western shore of the Red Sea, in latitude 29. Here he commenced that heavenly life, which has rendered him so famous; and here he was visited by crowds of pilgrims, from every part of the Roman empire. (*Tillemont.*)

obliged to leave it under the dominion of the Palmyrenian queen.

A. D. 270. Claudius finishes the Gothic war:—he dies of the pestilence.

The Goths, on mount Hæmus and in Macedonia, being hemmed in by Claudius on all sides, and suffering extremely from famine and the pestilence, at length submitted at discretion. The more vigorous of their young men were incorporated in the legions, and the others were employed as slaves in the cultivation of lands. Several kings and queens were amongst the prisoners.

But the pestilence, which had made such havoc amongst the Goths, infected also the Roman army; and Claudius himself fell a victim to it at Sirmium, in the fifty sixth year of his age, and after a reign of three years. Never was emperor more sincerely and more universally regretted. The senate erected to his memory a bust of gold in the senate house, and the people caused a statue of gold, ten feet high, to be made in his honour, and placed it in the capitol, along-side that of Jupiter Capitolinus.

2. Quintillus brother of Claudius is proclaimed emperor by part of the army, but reigns only seventeen days.—Aurelian becomes emperor.

Claudius had a brother called M. Aurelius Claudius Quintillus, whom he had left at Aquileia, to defend that position against the Germans who threatened Italy. Being a man of excellent qualities and much beloved, he was, on the death of his brother, proclaimed emperor by the army of Aquileia; and nearly all Italy seems to have joined in the proclamation. But he reigned only a very short time: for hearing that the armies of Mæsia and Pannonia had proclaimed Aurelian, and having no hopes of making head against that distinguished officer, he ordered his veins to be opened, and died at Aquileia, after a reign of seventeen days. Aurelian was now acknowledged by the senate, and entered on the exercise of the supreme command.

Aurelianus (Lucius Domitianus) was born, about the year 212, of an obscure family, in one of the Illyrian provinces. He was well made, had great bodily strength and, from his very childhood, showed a decided inclination for a military life. He began his career from the lowest ranks of the army, and was so remarkable for his dexterity in managing his sword, and for the promptitude he showed in drawing it, that his comrades, to distinguish him from a soldier of the same name, called him Aurelian Sword-in-hand. He is said to have killed with his own hand, in one day, forty eight Sarmatians, and more than a thousand, in several subsequent encounters. He rapidly advanced through the various military grades, was highly esteemed by Valerian and Claudius and, in the

late Gothic war, was commander in chief of the cavalry. His fame was great throughout the army; for he had uniformly displayed, not only the greatest bravery, but the most consummate military skill. In maintaining military discipline he was inflexible; so that, wherever he commanded, the soldiers trembled to do any thing, except according to the established rules and orders. He was naturally very severe and, not unfrequently, suffered this disposition to degenerate into cruelty: hence, though he was greatly admired for his fine qualities, he was by no means beloved. But a character like his seemed necessary in the present distracted state of the empire and, in effect, he may be said to have infused new life and vigour into a body, which seemed to be in the very agony of death.

2. Wars of Aurelian with the Goths and Germans.

Aurelian being proclaimed emperor went to Rome, in order to settle public affairs. But he was soon obliged to quit the capital, and return to the Illyrian provinces, which had been invaded by a nation of the Goths, distinct from those who had been discomfited by Claudius. His first measure was to order all kinds of provisions to be conveyed to the fortified towns, to the end that these marauders might not find either food for the men, or fodder for their horses: he soon afterwards had with them a most obstinate battle, which, though not decisive, so weakened them, that they repassed the Danube and sued for peace. This he granted, on equitable conditions.

He next turned his arms against a numerous association of various German nations, who, from Vindelica (Bavaria and Suabia) and Rætia, (Tyrol and the Grisons,) threatened Italy. He engaged and defeated them, in the Roman territory not far from the Danube and, in order to cut off their retreat, threw nearly his whole army between them and that river. They sued for peace, but sued for it in a haughty manner, demanding their usual subsidies. Aurelian indignantly rejected these terms; upon which, instead of facing round against him, who was in their rear, they suddenly marched off, and crossing the Alps entered Italy, where they committed dreadful ravages. Aurelian pursued them and came up with them near Placentia. They affected to decline a general action; but spying their opportunity they unexpectedly fell on Aurelian, and so totally defeated him, that Rome itself trembled for its safety. But this their success was soon followed by disasters: for Aurelian, rallying his men and receiving reinforcements, engaged them again in three great battles and, being victorious in each of them, entirely destroyed this horde.

Historians inform us, that Aurelian, after the defeat mentioned above, sent orders to the senate to appease the gods by such sacrifices, as the priests should judge most acceptable to them; and he offered to send, for that purpose, any such captives, as the said

priests should desire,—a proof, says Tillemont, that human sacrifices were not as yet entirely abolished amongst the Romans. (*Till. Hist. des Emps. vol. 3. page 381.*)

A. D. 271. Aurelian defeats the Vandals and makes peace with them:—his cruel conduct at Rome:—he fortifies the city.

Another war soon engaged the attention of Aurelian. The Vandals, under two of their kings, had passed the Danube and made a terrible irruption into the Illyrian provinces. Aurelian attacked and defeated them; and, as they sued for peace, he consulted his army, and finding that it preferred peace to war, he made a treaty with the barbarians, in which it was stipulated, that they should yield up, as hostages, the sons of their kings, and should afford two thousand men to the Roman army. These conditions being complied with, they were permitted to return to their country, and Aurelian repaired to Rome. It seems that this peace was firm and lasting.

During Aurelian's absence, some disturbances had taken place in Rome. He returned then to that city, full of wrath, and punished all those who had been concerned in these disturbances with the utmost rigour. Had he confined his severity to the really guilty, he might have escaped censure: but, listening to groundless and often malicious accusations, he put to death many illustrious senators, and became so odious, that some persons entertained serious thoughts of assassinating him. (*Tillemont.*)

As Rome was at this time without walls, and had been several times threatened by barbarians, Aurelian, with the advice of the senate, resolved to throw round it a suitable fortification. The work was begun immediately; but several years passed before it was accomplished. The circuit, measured out by Aurelian for the wall, extended, according to Tillemont, through a line of sixty miles; (twenty French leagues;) but Gibbon calls this a popular estimate and says, that it is reduced by antiquarians to about twenty one miles.

A. D. 272. Aurelian marches into the east against Zenobia and defeats her.—She retires to Palmyra.—Probus recovers Egypt.

Zenobia was perhaps the most renowned female character that history mentions. She pretended to be a descendant from the Ptolemies of Egypt, and was accounted the most noble, accomplished and beautiful of all the oriental ladies. Being married to Odenatus, prince of Palmyra, she incurred herself, in his company, to all the fatigues and dangers of the chase; and when he made war against the Persians, she was constantly at his side, aiding him by her counsels and encouraging him by her valour. She cultivated the sciences, and spoke elegantly the Syrian, Egyptian and Greek languages. She knew Latin, but seldom spoke it, because she could not speak it with much fluency and elegance. When she

appeared abroad, it was generally on horseback ; and sometimes, she would march with her soldiers great distances on foot. In her administration, she knew how to unite lenity with firmness, generosity with economy, and clemency with necessary severity. Her nobles and subjects in general viewed in her, not a weak female, but a heroine, far above the level of her sex, and equal, by her talents, to the high station she occupied. Her dominions, at this time, comprehended all the east, from the Tigris to the Bosphorus of Byzantium, and also Egypt.

It was against this powerful queen that Aurelian now took the field. He transported his army from Byzantium into Bithynia, and reduced that province without a struggle. The only place, in Asia Minor, which ventured to hold out against him, was Tyana, the capital of Cappadocia. He laid siege to it, and in his rage swore, that he would not leave even a dog alive in the city. Soon afterwards, he got possession of the town, through the treachery of one of its inhabitants, called Heraclæmmon ; and the only person he put to death was this traitor, who, he said, would betray him, if it were his interest so to do, as he had betrayed his countrymen. When his soldiers, who expected the plunder of the place, murmured and reminded him of his oath, " Kill, said he, as many dogs as you please ; for this was my oath." This unexpected lenity towards Tyana arose from his veneration for the famous Apollonius, who was a native of this town. From Tyana he marched on Antioch, where Zenobia resided. He here defeated Zabdas Zenobia's general and took possession of the city and the neighbouring places, every where showing clemency and promising pardon for all that was past. Zenobia now concentrated her forces at Emesa, and resolved to risk a general engagement. Her army consisted of seventy thousand men ; and that of Aurelian was equally numerous, and was, moreover, composed chiefly of Europeans, long accustomed to war. A dreadful battle ensued, in which the Palmyrenians had at first the advantage ; but the able management of Aurelian turned the fortune of the day, and they were at length totally defeated. Zenobia fled to Palmyra, where she expected to defy the Romans.

Whilst Aurelian was carrying every thing before him in Syria, Probus, who was afterwards emperor, was equally successful in Egypt. He lost indeed one battle, which had nearly ruined him ; but, having assembled another army, he defeated Zenobia's generals, and reduced the whole country to the obedience of Aurelian.

A. D. 273.—1. Zenobia falls into the hands of Aurelian.—Palmyra is taken.

Aurelian, having staid some time at Emesa to settle the affairs of Syria and to make arrangements for the attack of Palmyra, crossed the desert with his whole army, and laid regular siege to that place.

Palmyra stands in the midst of a dreary desert, about two hundred miles south east of Antioch, one hundred miles east of Emesa, and about eighty miles west of the Euphrates, the small district, where it was situated, being the only spot susceptible of cultivation in the whole desert. It was strongly fortified and provided with a numerous and brave garrison and every species of warlike stores. No wonder then that a city like this, and under such a queen as Zenobia, should have given Aurelian an infinity of trouble. In effect, so vigorous and protracted was the defence and so severe his loss, that he attempted negotiation, offering to leave to the city its ancient privileges and to assign to Zenobia a handsome retreat, in the place which the senate should appoint, provided she would submit to the Roman arms. Zenobia, who expected assistance from the Persians, Saracens and Armenians, returned a haughty and indignant answer; upon which, Aurelian pressed the siege with more vigour than ever. The Persians arrived, but were defeated; and the other auxiliaries were won over by Aurelian. At length, provisions beginning to fail, Zenobia attempted to escape to Persia and, on her swiftest dromedary, fled in the direction of the Euphrates. Aurelian, who was apprised of her flight, sent after her a company of light horse, which overtook her as she entered the boat which was to carry her over the river and brought her back prisoner to Aurelian. He sternly asked her how she had dared to resist the Romans. Her answer was dignified, though at the same time complimentary. "You, said she, I acknowledge for emperor, because you know how to conquer; but as for Gallienus and others like him, they merited not that grand title." The town now surrendered, and Aurelian spared the lives of the inhabitants, contenting himself with stripping them of all their riches. Leaving a garrison of six hundred men in the place, he retired with his army to Emesa, to decide on the fate of his prisoners. The soldiers loudly demanded the death of Zenobia; but Aurelian would not listen to them, having resolved to reserve so celebrated a character for his triumph. He also spared her children. But he did not show any mercy to Zenobia's friends and counsellors, to whom he imputed her heroic resistance. He put all these to death and, amongst them, the celebrated Longinus, who had penned her spirited answer to him.

Gibbon, following Zozimus, says that Zenobia basely purchased her life by throwing the whole blame of her conduct on these counsellors: but Tillemont and Crevier prefer the authority of Vopis-

cus, who says not a word concerning this weakness, so inconsistent with the general character of the Palmyrenian queen.

2. Kings of Persia.—Revolt and punishment of the Palmyrenians:—ditto of Firmus in Egypt.—Recovery of Gaul.

Sapor, that mortal enemy of the Romans, died about the end of the year 271, after a reign of thirty one years. He was succeeded by his son Hormisdas, who reigned only one year. The successor of Hormisdas was Bahram, who was on the throne when Aurelian besieged and took Palmyra. This monarch, as well as all the kings of the east as far as China, sent ambassadors and presents to Aurelian, by way of congratulating with him on his victories. The Persians, Armenians and Saracens he treated haughtily, because they had favored Zenobia: the others he received with the utmost civility.

Aurelian, having settled affairs in the east, returned to Europe; but he had scarcely landed at Byzantium, when he learnt, that the Palmyrenians, excited by a man called Apeus, had revolted and massacred the garrison he had left amongst them. Without losing a moment's time, he flew back to Syria, and quite unexpectedly appeared before the walls of Palmyra. The inhabitants, thunderstruck by his arrival, made no resistance; and he delivered up the city to the pillage of his soldiers who, for three days, revelled in blood, sparing neither age, sex or condition, and entirely stripping the temples and other buildings of whatever was precious in them. After this carnage, Aurelian proclaimed a pardon to the few who had been able to escape, with leave to reside in the ruins of the city. Palmyra never more reared its head, till the reign of Justinian, who repaired it, and fortified it anew, as a barrier against the Saracens.

Another occurrence now took place, to exercise the activity and talents of Aurelian. Egypt had again revolted. A man named Firmus, who had amassed immense riches by merchandise, and who had secretly favoured Zenobia, assumed the purple and engaged Egypt in open revolt. Aurelian rapidly marched to that country, defeated and captured Firmus, and put him to death with the most excruciating torments. To punish the Alexandrians, a people ever prone to insurrection, he threw down the walls of Alexandria and, in particular, entirely ruined the Bruchium, which was the principal part of the city.

Tetricus, who had reigned in Gaul, Spain and Britain for the last six years, was now the only person who stood opposed to Aurelian. Against him then he marched, but marched already sure of victory; for Tetricus himself, wearied with the insubordination of his troops, had secretly invited him into Gaul, with a promise of submission. Tetricus however did not dare to make known to his soldiers his correspondence with Aurelian, and was obliged to lead them against him. A battle was fought near Cabilonum,

(Challons,) in the beginning of which, Tetricus and his son went over to Aurelian. His troops, abandoned by their commander, though they continued to fight desperately, were soon overthrown by Aurelian, who made a dreadful slaughter of them. Gaul, Britain and Spain now submitted to the conqueror.

Thus in the short period of three years, Aurelian had delivered the empire from all its enemies, and had restored its frontiers to their ancient limits. He now returned to Rome, where he had one of the most magnificent triumphs recorded in history. There were seen in this triumph three magnificent chariots, shining with gold and precious stones, one of Odenat^{us}, another of Zenobia, and a third sent as a present by the king of Persia. There was a fourth chariot, less rich indeed than the others, but equally curious; it was drawn by four stags, and had belonged to a Gothic king whom Aurelian had conquered in battle. Numerous rare animals, from every quarter of the world, also appeared, and were followed by eight hundred pairs of gladiators, destined to bleed for the amusement of the people. Next followed the ambassadors of a great number of foreign countries, bearing the rich presents which their sovereigns had sent to Aurelian; and after them walked the prisoners of the various conquered nations, with downcast looks and their hands tied behind them. This group of prisoners was closed by Tetricus and Zenobia, both superbly dressed. Tetricus had on the imperial purple robe, a saffron coloured tunic and Gaulish trousers. Zenobia was bound in golden chains, which were supported by slaves, and was so laden with pearls and diamonds, that she was several times obliged to stop and repose: she was accompanied by her sons and daughters. Last came Aurelian, mounted on a car, and accompanied by a brilliant body of soldiers and by the senate and all the orders of Rome with their respective banners.

Aurelian, after this triumph, treated Zenobia and Tetricus with the utmost kindness. He assigned to the former an estate at Tibur, (Tivoli,) where she spent the remainder of her life in splendour and tranquillity. Her daughters were married into the most illustrious families in Rome, and to her son Vaballath (history does not inform us what became of her other two sons) was probably given a principality in Armenia. Zenobia left a posterity which bore her name, and which subsisted at Rome till the end of the fourth age, according to the chronicle of St Jerome. Baronius thinks that Zenobius, bishop of Florence in the time of St. Ambrose, was perhaps of this illustrious family. As for Tetricus, Aurelian not only restored him to his dignity of senator, but gave him the government of Lucania and almost all Italy. His son also enjoyed every honour, a subject could aspire to, and was long in high estimation with the senate and people. (*Tillem.*)

A. D. 274.—1. Persecution of the Christians under Aurelian.

Aurelian, at the beginning of his reign, showed no animosity towards the Christians: on the contrary, he interfered, as a judge, in their disputes and, as we have seen above, ordered the episcopal residence to be given up to the legitimate pastor. But his uninterrupted prosperity produced in him the same effect it has produced in thousands: he became proud and haughty, was the first Roman emperor who publicly wore the diadem, and suffered, in his medals, the blasphemous inscription, "Our Lord and our God." Superstition also, now more than ever, obtained a great ascendancy over him. To the gods, and particularly to the sun, he ascribed his good fortune; and he thought himself obliged to testify his gratitude, by promoting their service and honour. It is not then surprising, that in these dispositions he should conceive a hatred for the Christians who, he knew, would never pay him divine honours, and were, moreover, the avowed enemies of his supposed divinities.

Eusebius and Orosius inform us, that resolving to become a persecutor, he drew up an edict against the Christians, but that, a thunderbolt suddenly falling close to him when he was in the very act of signing it, he was so terrified that he threw the edict aside. However, this impression soon wore away, or yielded to the reaction of his pride and superstition: for, not long before his death, when he was preparing for his expedition into the east, he published the bloody edict which he had before relinquished. Time did not permit this edict to reach every part of the empire, before the death of Aurelian; but in several of the provinces it produced so many martyrs, that some of the ancient fathers have called this the ninth general persecution. Gaul and Italy suffered particularly on this occasion and, in the latter country, St. Agapetus of Præneste, (Palstrina,) a boy only fifteen years old, glorified God in a most signal manner. (*See Till. Hist. Eccl. vol. 4. page 345. and Pagi ad an. 272. who confutes Dodwell's view of this persecution.*)

2. Pope St. Felix dies a martyr on the 22nd. of Dec.

St. Felix is called a martyr by the council of Ephesus, by St. Cyril, and by St. Vincent of Lerins: but though it be certain, that he merited that glorious title by his sufferings in the persecution of Aurelian, yet Tillemont says, that it is dubious whether he finished his course by the sword, or died, either in prison or in a natural way. (*Till. vol. 4. artic. St. Felix.*)

A. D. 275. St. Eutychianus is made pope on the 5th. of Jan.

Of this pope it is said in the Pontifical book, that he ordained, that all martyrs should be buried in long purple robes. Hence that expression of the hymn of all Saints: "Vos purpurati martyres, Ye purpled martyrs." Before this decree they were buried in linea cloths stained with their blood. (*Sandini.*)

A. D. 274. Aurelian's liberality in Rome, and the various public buildings erected by him.—Insurrection of the money coiners.

Aurelian, after his triumph, remained some time in Rome, where he enacted several salutary laws, and removed several abuses highly prejudicial to the people. Far from hoarding up the immense riches he had obtained in his successful wars, he distributed a great part of them amongst the people, partly in donations of money, and partly by establishing a regular and gratuitous allowance of provisions; and another part of these riches he expended in works of public utility and in building temples. He caused the bed of the Tiber to be cleared and deepened, and constructed quays on its banks for the convenience of the merchants. As he was passionately devoted to the sun, he built a temple, in honour of this his great deity, much celebrated in history, which he enriched, they say, with fifteen thousand pounds weight of gold and an immense quantity of pearls and precious stones. In this temple he set up the statues of the sun and of Baal, which he had brought with him from Palmyra; and on occasion of its dedication, which took place this year, he celebrated games of the sun and had combats of gladiators.

But what above all things gave public satisfaction, was the end he put to an infinity of vexations practised by the officers of the revenue, under pretext of arrears due to the treasury. All papers and memoirs on this subject he caused to be publicly burnt in the square of Trajan; and he moreover published a general pardon of all crimes of high treason.

Amongst the abuses which had crept in during the preceding reign, was the debasement of the coin, which the workmen of the mint turned to their private advantage. These men, headed by a fellow called Felicissinus, openly resisted Aurelian's attempt to remove this abuse. A civil war ensued; and a dreadful battle was fought on mount Caelius, in which the coiners were totally defeated, but with the loss of five thousand of Aurelian's best soldiers. Aurelian, not only gave way to his wonted cruelty in the punishment of these men, but took occasion from this event to put to death a great number of the most illustrious persons in Rome.

This year Aurelian withdrew the Roman garrisons from Dacia, and thus finally abandoned that province to the barbarians. (*Thlemont.*)

A. D. 275.—1. Unfortunate death of Aurelian.—Longinus.

Aurelian, soon after the defeat of the money coiners, was called to Gaul by a fresh incursion of the barbarians. Having speedily driven them out of this province, he returned to Thrace, to prepare for an expedition against the Persians; but before he came to an untimely end.

A freedman of Aurelian called Mnestheus, who acted as his secretary, had been threatened by him for an abuse of confidence; and, conscious of guilt, he resolved to take away the life of the emperor, in order to save his own. He forged a document, in which appeared for proscription his own name and those of many of the principal officers of the army; and he secretly showed this paper to these officers, who, believing it authentic, resolved to be beforehand with an emperor, who was thus ungrateful and cruel. Having from their stations in the army easy access to him, they availed themselves of an occasion when he had but few guards, and assassinated him. Mucator, one of his chief generals, gave him his death wound.

The forgery of Mnestheus was soon found out; and no words can express the rage and indignation of the soldiers. They killed, immediately, several of the officers concerned in the murder, and condemned Mnestheus to be torn in pieces by wild beasts. Aurelian's funeral was conducted with the greatest pomp; and a monument was erected to him on the spot where he fell.

Aurelian died near a town in Thrace called Cœnophurnium, midway between Heraclea and Byzantium, in the sixty third year of his age and fourth of his reign.

Cassius Longinus, the only author of note who flourished in this reign, was a native of Athens. He was a Platonic philosopher, but was particularly eminent for his skill in polite literature. Of his numerous works we have only his famous treatise "On the Sublime." He is said to have undergone his cruel death by Aurelian with the greatest firmness.

2. An interregnum of several months.—Tacitus becomes emperor.

On the death of Aurelian, a contest of civility arose between the army and the senate, each declining the nomination of a new emperor, and referring it to the other. This contest lasted seven months; and in this interval, the barbarians overspread Gaul, and made themselves masters of the greatest part of it. At length, the senate nominated Tacitus, one of its members; and he was proclaimed by the pretorian guards.

Tacitus (M. Claudius) was a descendant of the great historian of that name, and was himself a man of abilities and learning. He was seventy five years old when he was raised to the empire, and had always borne the reputation of great wisdom and virtue. He was immensely rich, his annual income amounting to more than two millions sterling.

Tacitus commenced his reign by reinstating the senate in all its ancient privileges, and by making many other salutary regulations. He then departed for the army in Thrace, which confirmed his election. He reserved to himself the command of this army, and committed the eastern provinces to Probus.

A. D. 276. Death of Tacitus.—His brother Florianus assumes the purple, but is defeated and slain by Probus who becomes sole emperor.

The reign of Tacitus was very short. Having passed over into Asia Minor and defeated a horde of Scythians from the Palus Mæotis, who laid waste Pontus and other provinces, he died at Tyana in Cappadocia or at Tarsus in Cilicia. Some authors say that he was assassinated in a conspiracy. He had reigned only six months, or at most two hundred days.

After the death of Tacitus, his brother Florianus, who held a high command in the army, assumed the title of emperor, without waiting for any decision either of the army or senate, and was acknowledged in that capacity in the west. In the east, the armies forced Probus to assume the purple; and thus a civil war ensued. But when the armies came near each other in Cilicia, that of Florianus mutinied, killed him, went over to his rival and put an end to the war.

The election of Probus by the army was immediately and joyfully ratified by the senate; and he on his side gave up to that body the whole civil administration of the empire, reserving to himself only the command of the armies. One of his first steps was to put to death all those, who had had any concern in the murder of Aurelian and Tacitus.

Probus (M. Aurelius) was born at Sirnium in Pannonia on the 19th. of August 232, of a family which though not noble was somewhat raised above the common people. He displayed from his youth every quality which could recommend him both as a soldier and a virtuous man. Valerian soon became acquainted with his merit, and appointed him tribune, long before the age generally required for that station. In every expedition in which he was engaged, and in every employment he held, he uniformly distinguished himself by his valour, skill and bravery; so that he was highly respected throughout the empire. Though a rigid disciplinarian, he was greatly beloved by the soldiers: for, whilst on the one hand he required them to do their duty, and punished their transgression of it, on the other, he consulted with the greatest attention their reasonable comforts, and took care they should always have whatever was their due. In a word, Probus is perhaps the only Roman emperor, in the times of paganism, against whom no defect has been alleged. Vopiscus prefers him to Trajan, Adrian, the Antonines, Alexander, Claudius and Aurelian; because, whatever excellent qualities appeared in each of these were all united in his one person.

A. D. 277. The famous Manes, founder of the sect of the Manicheans, is put to death by the king of Persia.

Manes was born in Persia in 210, and was originally a slave called Cubricus. A rich old widow of Ctesiphon, having purchased him at the age of seven years, caused him to be instructed by the Magi in the Persian literature and religion and, at her death, named him heir of all her property. This widow had formerly entertained a heretic called Terebinthus or Buddha, who followed the doctrines and possessed the books of Scythian, an Arabian merchant and philosopher and a disciple of Cerdo. Cubricus, on studying these books, which Terebinthus at his death had left in the hands of the widow, declared himself a prophet and, to efface, if possible, the remembrance of his origin, he changed his name into that of Manes, which is said to signify in the Chaldaic language vessel, and in Persian conversation. He began now to disseminate his doctrines and made some few disciples, amongst whom three viz. Thomas, Abbas, and Hermias became very famous. As his system was generally despised, he had recourse to another expedient to attain the reputation his excessive vanity aspired to: he boasted that he had the gift of miracles. This coming to the ears of the king of Persia, whose son lay dangerously ill, Manes was sent for and undertook to cure him by his prayers. But the young man died in his hands; which so irritated the king that he threw him into prison. After some time, he escaped from prison and fled to the Roman dominions, where he had several public disputations with Catholic bishops, and was confuted by them. The conference he had with Archelaus, bishop of Carres, is still extant. Being again obliged to fly, he fell into the hands of the Persian soldiers who were every where in quest of him; and he was flayed alive this year by order of the king of Persia.

The system of Manes had for its basis the two eternal, independent beings, one good the other bad, of Cerdo: but he added a great number of absurdities, derived partly from his own wild imagination and partly from the Persian theology, or from mangled passages of the holy scripture. He first came to the knowledge of the sacred book whilst he was in prison; and he at once saw that, to impose on Christians, he must borrow part of his phraseology from them, and mimic some of the characters mentioned in them. He therefore sometimes called himself the apostle of Jesus Christ, sometimes blasphemously asserted, that he was hypostatically united to the Holy Ghost.

This sect, monstrous as it was, lasted longer than any other ancient heresy, and was spread, in various shapes and under various names, through Italy, Germany and France, in the 11th, 12th, and 13th. centuries. (See *Fleury, Tillemont, Butler, and Döllinger.*)

A. D. 277. Probus drives the barbarians out of Gaul.

We related, under the date of 275, that during the interregnum which took place after the death of Aurelian, the Franks and other barbarians had entered Gaul, and made themselves nearly masters of it. Probus, therefore, who soon after his election passed over from Asia to the Illyrian provinces, marched towards the Rhine, and vanquished the barbarians in a great number of battles; so that, as he himself affirmed, he slew four hundred thousand of them. The greater part of these victories were gained with but little loss by his lieutenants; but he commanded in person in one great battle with a German nation called *Lëgions*, and not only defeated them, but took prisoners their king *Semnon* and his son. These princes however he released, on their making a treaty of peace with him, and surrendering all their booty and captives.

One of Probus's generals also defeated the Franks in a great battle; whilst he in person made war, on the banks of the Rhine, against the Burgundians and Vandals. This river lay between the armies; and as the barbarians were more numerous than the Romans, it was the aim of Probus to engage them, not united, but in separate divisions. Their own imprudence gave him the opportunity he desired: for, eager to revenge so many defeats, they began to cross the river. Probus, who had affected fear, rapidly turned round on those who had effected their passage, and either killed or captured them all. The others obtained peace on condition of giving up their prisoners and plunder: but, as they did not comply with these conditions, he attacked them in their retreat, killed part of them, took most of the others prisoners together with their prince *Igillus*, and transported them to Britain, where they settled and proved useful to the Romans.

After these victories, nine kings of various nations threw themselves at the feet of Probus and begged for peace. They undertook to supply the Romans every year with a great quantity of every kind of provisions, and to guard their frontiers against the other German nations. They also afforded a body of six thousand men to be incorporated in the Roman legions. Thus in one campaign, he delivered seventy cities in Gaul out of the hands of the barbarians, and restored peace to the whole province.

It was a maxim with Probus, that the advantage, derived from the barbarians who were received into the Roman service, ought to be felt indeed, but not seen. The six thousand Germans therefore, mentioned above, were distributed by him through the army in companies of not more than fifty or sixty in each legion.

A. D. 279. The exploits of Probus in Asia Minor and Egypt:—he makes peace with the Persians.

Probus, having reestablished peace in the western provinces, passed over into Asia and, in the first place, resolved to check the Is-

aurians, who infested the neighbouring provinces. He pursued them into their most remote recesses and, after incredible difficulties, at last quite subdued them. In order to insure tranquillity and good order in this province, he transported many of its inhabitants into distant countries, and established garrisons in various places, formed chiefly of soldiers too old for the ordinary service. But this tranquillity was of short duration: for the Isaurians soon returned to their predatory habits.

From Isauria Probus went to Egypt. On the west of the Nile, and bordering on Ethiopia, lay the nation of the Blemmyes, a very savage people who were said to have no heads, because their necks were so short, that their eyes, noses, and mouths seemed to be fixed in their breasts. These barbarians greatly infested Upper Egypt, and were at this time in possession of Coptos, a famous emporium to the east of the Nile near Thebes, and of Ptolemais, another great city on the opposite side of the Nile. Probus marched against these barbarians and, having defeated them with great slaughter, recovered the forementioned cities. Many of these barbarians he reserved as a curiosity for his triumph.

Probus now marched against the Persians, who, under their king Bahram II., had given offence to the Romans. He led his army by the way of Armenia, and encamped on the summit of a mountain from whence the Persian dominions could be seen. Bahram, terrified at his approach, sent ambassadors to sue for peace. When they arrived in the camp, Probus was seated on the ground taking his repast, which consisted of a large jug of peas and of slices of salted pork. In this posture, and decked in a coarse woollen purple cloak, with a cap on his head, he ordered the ambassadors to be introduced. He told them, to their utter astonishment, that he was the emperor; and as their proposals did not please him, taking off his cap and showing them his bald head, "Tell your master, said he, that if he does not come in to my terms, his country, in less than a month, shall be as bare as this my head." He then offered them a share of his meal, adding, that if it were not to their liking, they might depart as soon as they pleased. Bahram was by no means disposed to contend with a soldier of this description who, he knew, had it in his power to put his threat in execution. He waited therefore personally on Probus and, agreeing to all the conditions he prescribed, obtained peace from him.

This anecdote is told by Synesius, through an evident mistake, of Carinus the son of Carus. Petau, whom Tillemont and Crevier follow, refers it, as we do, to Probus: Gibbon thinks it belongs to Carus.

A. D. 280.—1. Revolt of Saturninus in the east, and, in Gaul, of Proculus and of Bonosus.—Triumph of Probus.

The governor of the eastern frontier at this time was Sextus Julius Saturninus, a native of Gaul or Africa, well educated and

of great renown for his military skill and exploits. Happening to go to Alexandria, he was, by that most fickle and turbulent people and by the army in those parts, proclaimed emperor. To decline that honour he fled into Palestine: but, thinking that after even an abortive proclamation, his life would be sacrificed by a jealous emperor, he resolved to acquiesce in the wishes of his soldiers. However, he wept in the midst of the acclamations usual on these occasions, declaring that, by proclaiming him emperor, they had passed on him the sentence of death. After several battles with the generals sent against him by Probus, he was besieged in Apamea of Syria, and there taken and put to death, very much against the will of Probus, who esteemed him highly and wished to pardon him.

About this time, two usurpers appeared in Gaul, viz. Proculus and Bonosus. They involved in their revolt nearly all Gaul, Spain, and Britain, and gave Probus much trouble: but he at length overcame them. Proculus was put to death: Bonosus killed himself. The families however of these criminals were spared by the humane Probus.

When Probus had given general peace to the empire by subduing all its foreign and domestic enemies, he enjoyed at Rome a most splendid triumph. One of the spectacles, exhibited on this occasion, was singular. Trees and shrubs of all kinds, torn up by the roots, and a great quantity of earth, were carried by the soldiers to the great circus, which thus, on a sudden, was changed into a forest. Into this forest were let loose a thousand ostriches, a thousand stags, a thousand wild boars, in a word, animals not carnivorous of all the larger kinds, both European and foreign; and leave was granted to the people to give chase to all this game, and to carry home what each one had killed or taken.

2. Daring enterprise of a body of Franks.

Amongst the numerous barbarians who had been taken prisoners in war, and whom Probus endeavoured, by transporting them from their native countries, to civilize and incorporate with the subjects of the empire, was a body of Franks, settled by him in Pontus. These, weary of an inactive life and sighing for their former liberty, seized on some vessels and boldly put to sea. Eluding the vigilance of the Roman navy they safely passed the Thracian Bosphorus, the Propontis and Hellespont; and entering the *Ægean* sea they plundered many places on the coasts of Asia Minor and Greece. Pursuing their course, they suddenly landed in Sicily, where they took and sacked Syracuse, and made a dreadful slaughter of its inhabitants. They then sailed down the Mediterranean, passed the straits of Gibraltar and, coasting Spain, Portugal and France, safely landed at the mouth of the Rhine, where they joined their countrymen, and taught them how to collect plunder by similar expeditions.

A. D. 282. State of Christianity about this time.—Conversions amongst the barbarians.

The bloody edict of Aurelian against the Christians, though, as we have observed above, really published a short time before his death, was suffered to lie dormant under his successors, Probus and Carus, who allowed Christians their former comparative liberty of conscience. Hence Christianity continued to increase prodigiously, and all ranks of society were filled with its professors.

But Christianity was by no means confined to the Roman empire: it was by this time widely spread amongst the barbarous nations which surrounded it. Divine Providence, in permitting, or, as we may say, exciting these barbarians to make so many incursions into the Roman provinces, had merciful designs in their regard, whilst it used them as the instruments of its justice in regard of the Romans. Amongst the numerous captives, whom the barbarians led away to their respective countries, were many pious Christians and several priests. The pure and holy conduct of these captives struck with admiration their masters, and excited in them a desire of becoming acquainted with the nature of the religion, which produced such characters. This gave these holy men an opportunity of explaining the tenets of Christianity, and of unfolding the luminous proofs on which they are grounded. Almighty God was also pleased to confirm their words by miracles, and to touch the souls of many of their hearers with powerful graces. Hence numerous conversions took place, and churches began to be formed, in almost every barbarous nation; and thus, the worship of the true God and of his son Jesus Christ began to supplant their ancient superstitions: and their ferocious habits were by degrees softened down into the practice of the maxims of the Gospel.

We may refer, with Tillemont, most of these happy commencements of Christianity amongst the barbarous nations, to the reign of Valerian and Gallian, when those terrible irruptions into the empire took place, which we mentioned under the dates of 258-9. The person who was chiefly instrumental in the conversion of the barbarians to the east of the Danube, or in European Sarmatia, was the blessed Eutychus, a priest of Cappadocia, who was carried away captive by the Scythians. The barbarians on the side of the Rhine and the Gauls, as far as the ocean, received their tincture of Christianity about the same time and by similar means, though the priests, to whom, under God, they were indebted for this blessing, are unknown.

Thus were verified to the letter those words of Isaias the prophet: "And they shall make them captives that had taken them, and shall subdue their oppressors." *Isaias* xiv. 2.

The Christianity, which was planted in its pure state, originally, amongst these barbarous nations, was afterwards corrupted in several of them, as we shall have occasion to see, by Arian preachers.

A. D. 282.—1. Conduct of Probus after the defeat of the enemies of the state:—he is killed by his soldiers.

Probus, having vanquished the barbarians and tyrants, at length ruled the empire in great peace and, hoping that this peace would be lasting, was accustomed to say, that in a short time there would be no need of soldiers. In the mean while, he employed the troops in various works of public utility, lest idleness should corrupt them, and that they might earn the pay which was allowed them. As Annibal formerly peopled Africa with olive trees, in order to give employment to the soldiers in time of peace, so Probus occupied his men in planting vines on the hills of Gaul, Pannonia and Mæsia, particularly on mount Alma near Sirmium, and on the Golden mountain in higher Mæsia; and he delivered these vines for cultivation to the inhabitants of the district. He gave a general permission to the people of Gaul, Pannonia and Spain, to possess as many vineyards as they pleased; whereas, ever since the reign of Domitian, this permission had been greatly restricted. Julian the Apostate says, in his work on the Cæsars, that Probus, during his short reign of seven years, rebuilt no fewer than seventy cities.

But this zeal of Probus for the public good was sometimes carried by him to excess, and was, at length, the occasion of his ruin.

As Sirmium, his native city, lay in a low and marshy country and, in winter, was greatly inconvenienced by floods, he undertook to drain the neighbouring lands, by a canal, excavated by a large body of soldiers; and near the canal, he caused to be erected an iron tower, of considerable height, from which he used to inspect the work and urge on the workmen. The soldiers were engaged in this work, during the heat of summer this year, when they grew impatient under their toil and began to murmur. The spirit of discontent soon spreading and increasing, they at length threw down their implements of work and, seizing their arms, rushed furiously on the emperor. He took refuge in his tower: but this they soon stormed; and he fell dead pierced by numerous wounds. The soldiers almost immediately repented the rash deed, and erected a monument to him with this inscription: "Hic Probus et vere probus situs est, victor omnium gentium barbararum, victor et tyrannorum. Here lies Probus (this word in Latin signifies virtuous) truly worthy of that name, the conqueror of all barbarous nations, and the conqueror of the tyrants." (*Till. Hist. des Emps. vol. 3. page 435.*)

Probus died at the age of fifty, having reigned six years and four months.

2. Carus is elected emperor by the soldiers:—his sons, Carinus and Numerianus.

Immediately after the death of Probus, the army proclaimed emperor Carus, his prefect of the pretorium and, thus again, took possession of his pretended right of nominating emperors. Some

persons concluded from this sudden election, that Carus was accessory to the death of Probus: but this surmise is disproved by the character all historians give of Carus, and by the severity with which he punished all those who had been concerned in the murder.

Carus, after his election, wrote to the senate, but not in that tone of deference and submission, with which Probus had written in similar circumstances. We possess not the entire letter; but the expressions in the fragment preserved by Vopiscus show rather a notification of what had taken place, than recourse to the authority of the chief body of the state for its confirmation. "You have reason, says he to the senators, to be glad at the appointment to the empire of one of your own body and a citizen of your town. It shall be our endeavour so to govern, that strangers shall not appear to be more worthy of your esteem than those of your own blood."

Whether Carus would or not have verified this promise is uncertain: he did not live long enough to undergo a fair trial.

The senate and whole empire, notwithstanding this promise, received the news of this election with considerable uneasiness and distrust, not only because they despaired of ever more having an emperor like Probus, but also on account of the harsh, severe temper of Carus; and principally, because they looked forward with trembling, at what might be expected from his presumptive heir the monster Carinus.

Carus (M. Aurelius) was a native of Narbonne in Gaul; and as this city was one of the most ancient Roman colonies, and as he had been educated in Rome, of which city his family were originally natives, he called himself a Roman and as such, claimed a superiority over Claudius, Aurelian and Probus, who were all Illyrians. He had received an excellent education, and had filled, with great valour and integrity, many high stations both military and civil. Probus highly esteemed him, and committed to his management several important expeditions. He wrote a letter in his favour to the senate, requesting that, in recompense of his merit, his probity and disinterestedness, a statue might be erected in his honour, and a house built for him at the public expense, promising to furnish the marble. The morals of Carus were unblemished; but his temper was excessively severe and, sometimes, carried him to acts of cruelty: Vopiscus, his biographer, places him in the medium between good and bad princes, though he says that he approached nearer to the former. He was sixty years old when he became emperor.

Carus, on becoming emperor, had two objects in view, viz. war and the establishment of his family. To effect the latter object, he decorated with the title of Cæsar, and soon afterwards raised to the rank of Augustus, his two sons, Carinus and Numerianus; princes, who bore no resemblance to each other, and of whom one

was as amiable, as the other was worthy of hatred and contempt.

Numerianus, the younger of the two, showed the happiest dispositions from his very infancy. He loved study and made great progress in it. He composed verses so well, that he disputed the palm with Numesian, the best poet of those times; and as for eloquence, his play even in his mothers arms, according to the expression of a cotemporary poet, was to mimic pleaders and orators. Several of his orations were preserved, which displayed ease and genius, though, in accordance with the taste of those times, they had more the air of declamation, than of Ciceronian eloquence. When he was nominated Cæsar, he sent an harangue to the senate, which was considered so beautiful, that a statue was erected to him with this inscription: "To Numerianus Cæsar, the most excellent orator of his age." Flattery, no doubt, exaggerated the merit of this performance; but we may infer from the manner in which Vopiscus speaks of it, that its intrinsic value was by no means inconsiderable. The qualities of his heart excelled even those of his mind; and his whole conduct was such as became the high station in which he was placed. For his father he entertained the strongest affection, mingled with respect; and he was reciprocally tenderly beloved by him.

Carinus, his brother, was of a character entirely opposite; and all history speaks of him with horror and abomination. His education had been conducted with the same care as that of Numerianus: but a soil essentially bad rendered all culture useless. From his very childhood, he gave himself up to the greatest excesses of debauchery and corruption; and when his elevation to power gave him an opportunity to unfold his vices more freely, he became a monster of tyranny. When his father, who was well acquainted with his character, departed for the Persian war, of which we shall treat next year, he reluctantly left him in charge of the western provinces, lamenting that Numerianus was as yet too young for so important a situation. To remedy the evil, as far as possible, he gave him a council, composed of able and prudent men: but the fury of his vices soon broke through these feeble restraints. Such indeed were his excesses, that his father, on being informed of them, exclaimed that he was not his son; and he entertained serious thoughts of putting to death so unworthy an heir: but his own death prevented him from carrying this design into execution. (*Crevier.*)

A. D. 283.—1. Pope St. Eutychianus dies on the vi. of the Ides of Dec. (8th.)

2. St. Caius is made pope on the xvii. Calends of Jan. (16th. Dec.)

This pope was a relative of the emperor Dioclesian and, in the acts of St. Sebastian, he is called a man of great prudence and virtue. He is said to have confirmed the ancient law by which it was ordained, that clerics, before they were consecrated bishops, should give proof that they had received the seven degrees of orders.

There are in the western Church, as all Catholics know, seven different orders, viz. those of priests, (under which name are comprehended bishops,) deacons, subdeacons, acolytes, lectors, exorcists and doorkeepers. Of these, priesthood and deaconship are expressly mentioned in the holy scripture, and are universally acknowledged, by Catholics, to contain the sacrament of holy orders. Subdeaconship, though not mentioned expressly in the written word of God, is so ancient, that some divines hold it for a sacrament, and attribute its institution to Christ, or to the Apostles by his direction. Express mention is made of this order, in the middle of the third century, by St. Cornelius in his epistle to Fabius bishop of Antioch, cited by Eusebius; (*l. vii. c. 43.*;) and about the same time St. Cyprian mentions subdeacons, at the very least ten times, in his various epistles. (*See Epis. 8. 20. 29. 34. 35. 45. 78. and 79.*) We have also mention of subdeacons in the council of Illiberis in Spain in 300, and in that of Laodicea in 396; and from the manner in which subdeaconship is mentioned on all these occasions, it is evident, that it was no novelty in the Church, but a rite of very ancient standing.

Priesthood, deaconship and subdeaconship are called the higher, or sacred orders: the other four are called the minor, or, not sacred orders.

When the holy Gospel was first published to the world, as St. Thomas of Aquin observes, the deacons, or ministers instituted immediately by God, besides assisting the bishops and priests in the holy sacrifice, preaching, administering the holy Eucharist &c., were doorkeepers, lectors, exorcists and acolytes. But these latter functions, were never understood to be inseparable from the deaconship; and therefore, when the number of the faithful rendered these duties too burdensome for that one order, the Church instituted for their performance the four ministeries which we call minor orders.

At what precise time the minor orders were instituted, we do not know: but they are certainly very ancient, since they are mentioned by St. Cornelius in the letter to Fabius, spoken of above.

In the Greek Church, there is only the minor order of lectors. (*See Bona Lit. lib. I. cap. xxv. sec. xvi.*)

A. D. 283. Carus conquers the Sarmatians:—he marches against the Persians, leaving his son Carinus in charge of the western provinces:—his death.

The news of the death of Probus gave courage to the barbarians; and they again began to infest the empire on several sides. The Sarmatians, in particular, poured a mighty host into the Illyrian provinces. Carus marched against these fierce marauders, gave them battle, killed sixteen thousand of them, took twenty thousand prisoners, and thus, in a very short time, restored to that part of the empire its usual peace and security.

Being disengaged, by the happy termination of this expedition, from all care respecting the Illyrian provinces, Carus turned his eyes towards Persia, which he resolved to attack, partly because Bahram had infringed the treaty concluded with Probus, but principally, with a view of, at length, revenging the unfortunate Valerian. Leaving, therefore, as we have already observed, his eldest son Carinus in charge of the western provinces and in particular of Gaul, which the Germans had again invaded, he began his march into Persia at the commencement of this year, taking with him his other son Numerianus.

The occasion was favourable: for a civil war had broken out amongst the Persians, who, therefore, could oppose but a feeble resistance to an invading enemy. Carus vanquished them without much difficulty, reconquered all Mesopotamia, and took the rich cities of Ctesiphon and Seleucia. It was probably near one of these cities, that the event took place, mentioned by Zonarus. This author says, that the Roman army being encamped in a narrow valley, the Persians let out upon them, by means of a canal, the water of a neighbouring river, in the hopes of drowning them; but that the soldiers, deriving strength and courage from the greatness of the danger, not only escaped, but gained a victory over those who had been the contrivers of the stratagem.

Carus was preparing to follow up his victories, and had passed the Tigris for this purpose, when an indisposition obliged him to halt. Soon afterwards, there arose so tremendous a thunder storm, that the soldiers could not see each other except during the flashes of the lightning. In the midst of these flashes, and after a thunder-clap more terrible than any other, the cry was suddenly raised, that the emperor was dead, and that his tent was on fire. The almost universal impression was, that he had been killed by lightning; but some asserted with great probability, that his death was brought about by the contrivance of Aper, his prefect of the pretorium, who afterwards murdered Numerianus.

Carus died, either at the end of this year, or the beginning of the next, having reigned only sixteen or seventeen months.

A. D. 284. Martyrs about this time.—Era of Dioclesian.

It is certain that neither Probus nor Carus persecuted the Christians: for no martyrology attributes the death of any Christian to either of them. But the sons of Carus, who divided the empire with him, seem not to have been equally favourable to them. Carinus himself, though he is said, wicked as he was, to have entertained an affection for some Christians, and probably, amongst others, for St. Sebastian, is thought by Pagi and Tillemont to have ordered the execution of several for professing the Christian religion: and as for Numerianus, the martyrdom of so many is attributed to him in the ancient acts, that we cannot doubt, but that he sullied his fair character by being, at least in some degree, a persecutor.

For many years after the accession of Dioclesian to the empire, there was no general persecution. On the contrary, Eusebius gives us a most flattering account of the state of the Christian religion in those times. He testifies, that the name and religion of Jesus Christ were universally esteemed and honoured; that the assemblies of the faithful were so crowded, that the ancient churches were thrown down, and replaced by more spacious buildings; that the pastors of the Church were loved and honoured by the governors and other officers of the provinces, and that the emperors themselves testified esteem and love for Christians. (*Euseb. Hist. Eccl. lib. viii. cap. 1.*)

Such is the idea, given by Eusebius, of the first eighteen years of Dioclesian's reign. But we must acknowledge, says Tillemont, that he speaks chiefly of the oriental churches; and that his account must not be received too literally. For, the sequel of history leads us to judge, that nearly all the martyrs, who suffered in Gaul under Dioclesian, were put to death at the commencement of his reign, when Maximinian Hercules was there. Even in the east, Dioclesian himself put several to death, soon after he began to reign; as appears from SS. Claudius, Asterius and Neon, who suffered at Aëgea in Cilicia, together with SS. Domnina and Theonilla, under the proconsul Lysias, in 285. He also put to death St. Genesis at Rome in 285 or 286.

To reconcile with each other the facts recorded in the history of these times, we must say with Tillemont and Alban Butler that, though for many years Dioclesian and Maximinian Hercules were, on the whole, favourable to the Christians, yet they not unfrequently showed a contrary disposition; and that, the former edicts against Christians not having been revoked, particular magistrates often exercised great cruelties in their regard.

This year, and on the 29th. of August, commenced the famous era of Dioclesian, or of the Martyrs. This era was used, generally, in the Church till it was superseded by the vulgar era, which was invented and introduced by Dionysius the Little, about the year 527.

A. D. 284. Carinus and Numerianus succeed to the empire.—Retreat of the army from Persia.—Death of Numerianus.—Dioclesian is proclaimed emperor.

As Carinus and Numerianus had already been honoured by their father with the title and dignity of Augustus, they succeeded him in the supreme command without any new proclamation.

Carinus, as we have already observed, had been left by Carus with the government of the western provinces. His conduct, during his father's absence, was that of a most debauched and cruel tyrant; so that, the characters of Domitian and Heliogabalus seemed united in his one person.

Numerianus, whose character was the contrast of that of his brother, and who had accompanied his father in his Persian expedition, took the command of the army, as soon as it was known that Carus was no more. But the soldiers loudly demanded to be led back into the Roman territory. For a superstitious notion had long been prevalent amongst the Romans, that the Tigris was the term, beyond which the gods forbade them to proceed; and the late accident confirmed them in this opinion. Numerianus, therefore, was obliged to abandon the conquests of his father, and to retire towards Europe. During the retreat, which lasted nearly eight months, Numerianus suffered such weakness in his eyes, occasioned partly by continually weeping for the loss of his father, and partly by the climate, that he was obliged to travel shut up in a litter, and to leave the conduct of the army to Arius Aper, the prefect of the pretorium, who was also his father-in-law. This man secretly aimed at the purple and, to obtain it, resolved on the destruction of Numerianus. Having gained over the immediate attendants of the emperor, he murdered him; but, concealing his death from the imperial guards, he purposely caused his litter to be carried, as usual, for three days, in the midst of them; and in the mean while, he endeavoured to form a party in favour of his project. At length, the smell of his putrifying remains exciting suspicion, the guards broke into his tent and discovered his dead body. No doubt was entertained as to the author of his death, and Aper was immediately put in chains.

This event took place on the European side of the Bosphorus, between Heraclea and Byzantium. Numerianus had reigned, after the death of his father, eight months.

The army, of which the main body was still on the Asiatic side of the Bosphorus, near Chalcedon, immediately proceeded to elect a new emperor; for as for Carinus, his abominable conduct had rendered him so odious, that it was resolved to set him aside. The deliberation was not long: all eyes were turned on Dioclesian, a soldier of fortune who, by his courage and eminent abilities, had ascended from the rank of a common soldier to the highest military dignities, and who was at this time the commander of the impe-

rial guard; and he was unanimously proclaimed emperor by the army, on the 17th. of September this year.

Dioclesian was no sooner proclaimed emperor, than he assembled the principal officers for the trial of Aper and, seated on a turf throne, which had been erected for him in the midst of the camp, he ordered Aper to be brought before him. Drawing his sword, and swearing by the sun, (a deity he greatly revered,) that he had had no part in the death of Numerianus, he descended from his throne and, crying out, "This is the man who has slain his emperor," he plunged the sword into his heart. The action was applauded by the whole army; and on the 27th. of September, Dioclesian made his public entry into Nicomedia.

Dioclesian (Caius Aurelius) was born in 245, at Dioclea or Doclea in Dalmatia. His original name was Diocles, which he changed into Dioclesian when he became emperor. His origin was so mean, that some authors say that he was the slave of a Roman senator called Annulus, who afterwards gave him his freedom: according to most authors, his father was a grazier. He entered the army as a common soldier and, by his conduct and good fortune, gradually rose, like so many others, to the highest dignities, even, according to George Syncellus, to the consulate. He was, as we have already observed, at the time of his proclamation, commander of the imperial guard, or, count of the domestics.

Dioclesian possessed in the highest degree the art of governing; but followed the maxims, laid down in modern times by Machiavel. Virtue was in his eyes estimable, only as far as it promoted his political views; and vice was no longer vice, when it produced the same effect. But, when he put in execution any vile, cruel, or wicked design, he always contrived to cloak himself under the disguise of another, on whom the whole odium of the measure might fall. In a word, his great talent lay in a thorough knowledge of men, and in knowing how to turn their talents, their virtues and their vices to his own advantage; in the exercise of which talent, he hesitated at no act of cruelty or injustice.

Such is, in abridgment, the character given of Dioclesian by all historians, and even by Gibbon, his great admirer. His reign was long and generally prosperous.

The title of count, which, as we observed above, Dioclesian had before he became emperor, signifies, in the Latin language, companion, (*comes*,) and was given, originally, to those noblemen, who accompanied the Roman emperors in their expeditions and formed their council. They were called the companions of the emperor; and the name count, from this circumstance, became a title of dignity and power. Hence it was given to several of the grand officers of the state, together with the name of their respective employment: thus, count of the domestics &c. (*Crevier*.)

A. D. 285. War between Carinus and Dioclesian.—Battle of Margus.—Carinus is slain by one of his own tribunes, and Dioclesian becomes sole emperor.

The Roman world was now again divided between two competitors, viz. Carinus, who ruled in the west, and Dioclesian, who was obeyed by the armies of the east; and they prepared to decide by arms their respective pretensions.

Carinus, though abominably vicious, was not destitute of courage and skill in war. He had, in the life time of his father, gained some victories over the northern barbarians; and, at the very time we now speak of, he courageously defended his rights against an usurper. One Sabinus Julianus, the governor of Venetia, had revolted and assumed the purple: Carinus defeated and slew him in the plains of Verona.

But he had an enemy far more formidable to contend with. Dioclesian had spent the remainder of last year in making his preparations and, was now advancing, at the head of a powerful army, from Illyricum towards Italy. Carinus, whose forces were still more numerous than those of his adversary, met him in upper Mæsia. Several partial encounters took place, in which Carinus, generally, had the advantage. At length the armies came to a general engagement at Margus, a town near the Danube, between Viminacium and the Golden mountain, called at present Kastolatz. Victory declared for Carinus; but when he was preparing to pursue the enemy, many of his officers, dreading the vicious and tyrannical use he would make of his triumph, formed a conspiracy against him; and he was slain by a tribune, whose wife he had violated. His troops were easily prevailed on to go over to Dioclesian, who now became sole emperor.

Dioclesian used his victory with great moderation; not only pardoning all those who had been in the service of Carinus, but continuing them in their respective offices. He seems to have paid Rome a visit soon after this event; but he could not have staid long in that city, since he passed the following winter at Nicomedia.

It is also believed, that he employed a part of this year in making war on the Germans, over whom he gained some advantages, and that his generals gained a victory over the barbarians of Britain. These facts are inferred from an inscription under the date of the second year of his reign, in which he has the title of Germanicus and Britannicus.

Two Latin poets, of no contemptible merit, flourished in the reign of Carus and his two sons, viz. Nemesianus and Calphurnius. Of the former, we have fragments of a poem on hunting, called *Cynægetica*, and four eclogues. Of the latter, seven eclogues are still extant, which were ranked with the classics in the time of Charlemagne, but which, as well as the poems of Nemesianus, are excluded from that rank at present.

A. D. 286. Martyrdom of the Theban legion.—Many other martyrs in Gaul about this time.

Though some Protestant and half infidel writers, who are, of course, eagerly followed by Gibbon, have attempted to call in question the reality of the martyrdom of the Theban legion, this event has been so triumphantly proved by the best critics, both Catholic and Protestant, that it can be questioned by none, except such as cavil at the most authentic historical facts, when they happen not to suit their particular religious or political systems. (*See Butler, note before his account of this occurrence Sept. 22nd.*)

Maximinian Herculus, having been associated in the empire by Dioclesian, at Nicomedia, on the 1st. of April this year, was directed by him to lead an army into Gaul, where the Baguadæ, or peasants, under the command of Elianus and Amanus, who had usurped the purple, were in open rebellion against the empire. In his army was a legion called the Theban, from having been levied in Upper Egypt, composed entirely of Christians: and its principal officers, next to the tribune, were Mauritius, Exuperius and Candidus, also Christians. Maximinian, having passed the Pennine Alps, (viz. those in which stands mount St. Bernard.) and descended into the Valais, halted at Octodurum, now called Martignac, on the Rhone, above the lake of Geneva, to offer solemn sacrifices to the gods, before he commenced operations. The Theban legion, resolving not to join in the impious rites, withdrew from the camp to a place called Agaunum, now St. Maurice, three leagues distant, alleging, as the motive of this step that, being Christians, they could not join in sacrifice to false gods. On this declaration, Maximinian ordered them to be decimated on two different occasions. Still they persisted in their resolution, encouraged by the three forementioned officers but, particularly, by Mauritius: upon which, Maximinian surrounded them with his whole army, and commanded them to be massacred. This inhuman sentence was put in execution; and the generous champions of Christ, instead of offering any resistance, threw down their swords and spears and even put off their armour, that the soldiers might more easily slay them.

The Roman legions, according to the rule of the army, consisted of somewhat more than of six thousand infantry and of seven hundred cavalry. St. Eucherius, who wrote the acts of this martyrdom, says that this legion consisted of six thousand six hundred men. (*Till. Hist. Eccl. vol. 4. page 421.*)

The governor of Gaul, at this time, and Maximinian's prefect of the pretorium, was Rictius Varus, an implacable enemy of the Christians. Maximinian, irritated no doubt by the conduct of the Theban legion, permitted this man, and other magistrates, equally hostile to the Christians, to give full scope to their feelings in their regard. Hence many suffered martyrdom in Gaul about this time.

A. D. 286.—1. Dioclesian associates in the empire Maximinian Hercules.

Dioclesian, sensible how impossible it was for one person to wield the sceptre of so great an empire, resolved, at the very beginning of his reign, to assume an associate who might assist him and, at the same time, be subordinate to his control. An associate of this very kind he discovered in an officer called Maximinian.

Maximinianus (Marcus Aurelius Valerius Hercules) was born near Sirmium in Pannonia, in 250, of parents of the very lowest condition. Ignorant of letters, careless of laws he showed in the most elevated situation, the meanness of his extraction, by the rusticity of his appearance and manners. He had long been a fellow soldier and bosom friend of Dioclesian and, during their conjoint reign, this union was never for a moment interrupted. Their characters, however, were very different. Dioclesian, as we have already observed, was deep, crafty, wary; and though disposed to pursue his object by any means however violent and wicked, was apparently moderate, just and even clement. Maximinian, on the contrary, was a mere soldier,—bold, impetuous, insensible to pity, fearless of consequences, and the ready instrument of every unjust and cruel measure, which Dioclesian might suggest and would afterwards disclaim. He was well skilled in the art of war, having been trained in the school of Aurelian and Probus, by whom he had been promoted to several elevated situations in the army; and he had greatly distinguished himself in them.

Such was the man Dioclesian pitched upon for his associate in the empire. He made him Cæsar the preceding year; and conferred on him the title and authority of Augustus, on the 1st. of April, this year, at Nicomedia. He assigned to him the command of the western provinces, adding to his name that of Hercules, whilst he himself assumed the name of Jovius, and retained the command of the east.

2. Maximinian Hercules marches into Gaul against the Bagaudæ and the usurpers Ælianus and Amandus, their leaders, and subdues them.—Dioclesian goes against the Persians, and forces them into a peace.

The peasants of Gaul who, like those in after times under the feudal barons, were the mere slaves of the nobility, though they bore the name of freedmen, took advantage of the return to Rome of Carinus, and of the troubles which ensued after the death of Carus, to endeavour to meliorate their condition. Headed by two leaders, called Ælianus and Amandus, who assumed the title of Augustus, they rose on every side, under the appellation of Bagaudæ, (a name of quite uncertain derivation,) and committed the most dreadful outrages, obliging the nobles and gentry to shut themselves up in the fortified towns. Maximinian received orders from Dio-

desires to march against these rebels. Crossing the Alps with a powerful army, he subdued the Baguadæ, and restored peace to the province. Though he effected this partly by gentle means, yet he was also obliged to employ force: for when, in the seventh age, the Abbey of St. Maur des Fosses, distant about a league from Paris, was built, it was the tradition of the country, that the Baguadæ, having seized the castle which Julius Cæsar built in the plain, defended, in this place, by the river Marne, defended themselves in it for a long time against Maximinian; but that this emperor, having at length taken the castle, demolished it, leaving only the ditches from which the present abbey derived its surname.

The name and faction of the Baguadæ were revived in the fifth century.

While Maximinian was employed in Gaul against the Baguadæ, Dioclesian marched into the east against the Persians who, after the death of Carus and the retreat of his army, had again invaded Mesopotamia. The sole fame of this emperor's character brought this war to a speedy conclusion: for Bahrām, not daring to encounter him, sent him rich presents and submitted to all the conditions he thought proper to dictate. (*Tillemont.*)

A. D. 287. Maximinian Herculus overcomes in Gaul various German nations which had invaded it.—Revolt of Carausius, who takes possession of Britain.

Maximinian, after his victory over the Baguadæ, was attacked by divers German nations, viz. the Burgundians, the Allemanni, the Chaiboni and the Heruli, who had poured their myriads into Gaul. He made vigorous head against all these numerous enemies, and vanquished them in different ways. He contrived to cut off the provisions of the Burgundians and the Allemanni: and disease, that almost infallible consequence of famine, having spread amongst them, the army, composed of these two nations, was destroyed without a single battle. The others met Maximinian in the field; but they were defeated by him so entirely, that not a man of them is said to have recrossed the Rhine.

But, whilst Maximinian was thus successful in Gaul, he lost Britain by the revolt of Carausius.

The successful enterprise of the Franks, as recorded by us in 280, had diffused amongst their countrymen, who inhabited the sea coast from the mouth of the Rhine to the Cimbric Chersonesus, (Jutland,) an eager desire to imitate it and, at the same time, had shown them how easily and safely they might carry similar enterprises into execution. Indeed, the Romans were incomparably stronger by land than by sea; and the innumerable predatory expeditions of the barbarians, in the late reigns, show, that the coasts of this vast empire were miserably destitute of maritime forces to

protect them. In the British and Gaulish seas, there seems to have been no fleet whatever at this time. The forementioned Franks, therefore, taking advantage of the defenceless state of the coasts of Gaul and Britain, were accustomed to sally out often from their creeks and harbours, in their swift light vessels, and to plunder these coasts with impunity.

Maximinian, having pacified the interior of Gaul, resolved to put an end to these calamities which were daily taking place on its coasts, and on those of Britain. He had in his service an excellent naval officer called Carausius. This man was a Manapian, or a native of Flanders or Brabant, and of mean extraction; who, having been born in the neighbourhood of the sea, had been practised from his infancy in the management of vessels, and had, for some time, gained his livelihood in this employment. Being a person of great abilities, he had attracted the notice of Maximinian, who gradually promoted him and, at length, judged that he was the person best qualified to conduct the affair he had in contemplation. He gave him orders, therefore, to assemble a fleet at Gessoriacum (Boulogne) and, from that station, to protect the British and Gaulish seas against the freebooters. Carausius had indeed all the courage and skill which a similar commission required; but he was deficient in probity, without which no duty can be performed in a proper manner. The commission given him was in his eye an excellent opportunity of enriching himself; and he was suspected, not without cause, of suffering the pirates to pass the straits of Dover, that he might attack them on their return home when laden with spoils. By this manœuvre, he made a great number of rich prizes, of which he delivered but a small pittance into the imperial treasury, or to the plundered provinces, and reserved the whole remainder for his own use. Maximinian, whose temper was never softened by mildness or prudence, gave orders that he should be killed; and this without any examination or process. But Carausius had timely notice of the emperor's sentence, and passed over with his fleet into Britain. There, having soon gained over the only legion that was in the island, and some bodies of foreign troops which accompanied it, he assumed the purple, and caused himself to be proclaimed emperor. As he fully expected to be attacked, he applied all his care to strengthen himself in his situation. For this purpose, he increased his fleet, and invited over to join him the very Franks and Saxons whom he had been commissioned to extirpate; so that, in a short time, he was in a condition to defy any attempt which Maximinian might make to dislodge him.

A. D. 288. Martyrdom of St. Sebastian.

The lenity towards the Christians, shown by Dioclesian and Maximinian during the first year of their reign, was rather the effect of policy than of benevolence; as appeared on many occasions, when circumstances allowed them to give vent to their real dispositions.

There had long lived in Rome an officer called Sebastian, a native of Narbonne in Gaul, though educated at Milan. He was a fervent Christian, and had entered the army, not from any love of that profession, but from a secret presentiment, inspired by God, that it would afford him opportunities of promoting the divine honour and the good of souls. As it was not publicly known that he was a Christian, and as his conduct was highly virtuous, he attracted the notice of several of the emperors, and was by them promoted to considerable rank in the army. The Christians, particularly in Rome, were often, in those days, cruelly persecuted, not so much in consequence of any new edicts published against them, as from the hatred of the populace, and the malice of particular magistrates, who acted on ancient laws not yet revoked. These persecutions were to Sebastian so many opportunities, which he eagerly embraced, of exercising his zeal and charity towards his brethren. He visited and encouraged them in their prisons and under their torments; and if he saw any of them in danger of losing their crown, he instantly stepped forward, at the risk of his life, to invigorate their faith by the most fervent exhortations. God was pleased to bless his efforts by many splendid miracles, and by making him his instrument in the conversion of a great number of pagans; amongst whom were Chromatius, the governor of Rome, and several other illustrious persons. The reward of his pious exertions was the martyrdom, to which he had conducted so many others.

Dioclesian himself had admired Sebastian, and before he went on his Persian expedition in 286, he made him centurion in the pretorian guards, left behind him in Rome. Sebastian's fervour only increased from this promotion; and so notorious were his exertions in favour of the Christians that, on Dioclesian's return to Rome this year, he was denounced to him. His reply to the tyrant's angry reproaches was modest, but boldly expressive of his faith; upon which, he was condemned to die by the arrows of the Persian archers. Though left for dead, he recovered from his wounds and, soon afterwards, astonished the emperor by appearing again before him. He was then beaten to death by cudgels; and his body was thrown into the common sewer, from whence it was taken, and buried in the cemetery of Callistus. (*See Tillemont, and Buller.*)

A. D. 288. Maximinian passes the Rhine and lays waste Germany:—he prepares a fleet and attempts to recover Britain, but fails in this attempt, and is obliged to cede that island to Carausius.

Maximinian, in order to insure, for a permanency, the tranquillity of Gaul, resolved to carry the war into the enemy's country. He, therefore, passed the Rhine, and laid waste the neighbouring provinces with fire and sword. A part of the Franks (for this nation occupied, not only the coasts, but considerable districts in the interior,) were amongst those whom Maximinian chastised on this occasion; and they were so humbled, that two of their kings had recourse to his clemency and, by their unqualified submission to the empire, were confirmed by him in their dominions.

But what lay nearest his heart was the recovery of Britain out of the hands of Carausius; and as this could be effected no otherwise than by a fleet, he gave orders that one should be constructed. The greater part of the present year, therefore, was spent in building vessels, on different rivers which communicate with the sea. As soon as they were ready, they were transferred down these rivers to the coast, and there manned and equipped for action. This fleet seems to have had some little success at the beginning; but, as its officers and men were unaccustomed to this kind of service, Carausius, who was eminently skilled in naval tactics, easily baffled its efforts, and either took the greater part of it, or forced it back into its ports.

Dioclesian and Maximinian, finding that they could not, for the present, overcome Carausius, made the best of the case by an apparent generosity. They concluded with him a formal treaty, by which they acknowledged his title of Augustus, and assigned Britain for his dominion. He had fortified Boulogne, before he went over to England, and had left a strong garrison in it; so that he not only ruled in Britain, but in part of Gaul.

Carausius held Britain for the following six or seven years. Dr. Lingard says that his reign was fortunate and glorious, that the Caledonians were compelled to flee before his arms, and that a numerous fleet carried the terror of his name to the entrance of the Mediterranean.

The acknowledgment of Carausius by the two emperors is assigned by Tillemont to the following year: we judged it best to give in one narrative the attempt of Maximinian to dislodge him, and the consequences which followed from the failure of this attempt.

A. D. 290. The heresy of Hierax the Egyptian.

About this time a new heresy sprung up in Egypt, broached by a man called Hierax. He was a Christian and a native of Leontopolis, a city in the Delta of Egypt. He led an austere and exemplary life, abstaining from wine and animal food. He was of a quick understanding, was well versed in the Greek and Egyptian languages and in the belles lettres in general, and had even studied medicine, and perhaps, says St. Epiphanius, astronomy and magic. He knew the old and new testament by heart. But being more attached to science "which inflates" than to charity "which edifies," he unhappily suffered himself to be led away by the phantoms of his imagination; and his writings, which on one hand were proofs of his great erudition, on the other, excited abhorrence by the errors and follies mixed up in them. He condemned marriage, as excluding, under the new law, such as were engaged in that state, from the kingdom of heaven; and he admitted to his communion only virgins, monks, the continent and widows. He taught that infants, who die before the use of reason, could not enter heaven, because they had not fought. According to him, Melchisedec was the Holy Ghost, and he confirmed this doctrine by passages from an apocryphal book entitled, "The ascension of Isaac." He denied the resurrection of the body, acknowledging no other than the spiritual resurrection of souls.

Though orthodox on the Trinity, according to St. Epiphanius, except in his doctrine respecting Melchisedec, he expressed himself on this subject in a gross and improper manner. He compared the Father and the Son to two wicks in the same lamp and fed with the same oil, which comparison seemed to suppose a common substance, distinct from them, whence they had sprung; and, as similar comparisons had been rejected by St. Alexander of Alexandria, the Arians took occasion from this condemnation to decry the words of the Nicene creed, "Light of Light."

The reputation he gained by his austerity, which, says Tillemont, is but the body of piety and, sometimes, a body without a soul, attracted to his sect many of those who made a particular profession of piety. (*Till. Hist. Eccl. vol. 4. page 411.*)

A. D. 292.—

A. D. 290. The two emperors have a meeting at Milan.—Wars of the barbarians amongst themselves.—Inroad of the Scythians into Asia Minor.—Achilleus revolts in Egypt.

Towards the beginning of this year, Dioclesian and Maximinian, who had long been separated from each other, repaired to Italy, Dioclesian by the Julian Alps, over which lay the military road to Pannonia, and Maximinian by the Cottian Alps, (mount Cenis,) through which the Roman armies usually went to Gaul. They came with but few attendants, and had an interview at Milan. They were every where received with great pomp and solemnity; and the senate sent a deputation of its principal members to compliment them. We are not acquainted with the precise object of their conference; but it is probable that they began to discuss the measure, they soon afterwards carried into execution, of strengthening the executive of the empire by new colleagues.

The empire, during a part of this year, enjoyed some respite in its wars with the neighbouring barbarians: for, these were engaged in contests with each other. The Goths, having overcome the Burgundians, endeavoured totally to exterminate them: but the Burgundians, powerfully supported by the Allani and Thuringians, kept possession of their territory. Another division of the Goths waged war on the Vandals and Gepedæ.

But this respite was principally on the western frontier. In the east, Criscon, prince of Bosphorus, with a horde of Sarmatians from the Palus Mæotis, invaded Pontus, and carried his devastations as far as the river Halys, which separates Pontus from Paphlagonia. Dioclesian sent against these barbarians Constantius, at that time only a tribune, who prevented them from crossing the Halys. By the advice of this officer, Dioclesian engaged Chrestus, prince of the Chersonesus and a vassal of the empire, to attack the dominions of Criscon in his absence. This stratagem had the desired effect: for Criscon not only withdrew his troops from Pontus in order to defend his own dominions, but sued for peace with the Romans, and surrendered all his booty and prisoners.

This year L. Epidius Achilleus assumed the purple in Egypt, where he maintained himself for the following five or six years. (*Tillemont.*)

A. D. 292.—1. Constantius Chlorus and Galerius are made Cæsars.—Division of the empire.—Constantius declares war on Carausius:—he expels the Franks from Holland.

Dioclesian and Maximian were at this time surrounded with difficulties: for, the empire was at once agitated by domestic and foreign enemies. Britain was in the hands of Carausius; Achilleus had usurped the purple in Egypt; a man called Julian had done the same in Africa, or, according to some authors, in Italy; Africa was ravaged by five combined Moorish kings; and finally, the Persians menaced the provinces of the east.

The two emperors, unable to face round, in person, against so many enemies, elected two assistants with the title of Cæsars or inferior emperors. The choice of Dioclesian fell on an officer called Galerius, and that of Maximinian on another called Constantius, each giving his daughter in marriage to his respective Cæsar, and obliging him to repudiate his former wife. Constantius, repudiating Helen, the mother of Constantine the Great, took to wife Theodora daughter of Maximinian, and Galerius married Valeria the daughter of Dioclesian.

Galerius (Valerius Maximianus) was a native of Dacia, and had been originally a herdsman; from which circumstance he was surnamed Armentarius. Constantius, surnamed Chlorus from his pale countenance, was the son of Eutropius, one of the most considerable nobles of Dardania, and of Claudia, the niece of the emperor Claudius. Both were men of great courage and abilities; but, whilst the rough manners and savage disposition of Galerius caused him to be called the younger Maximinian, Constantius, by his mild, amiable and virtuous qualities, resembled those few emperors, who had merited the esteem and affection of mankind.

The Roman empire was now divided into four great portions. Thrace, Egypt and the rich countries of Asia were under Dioclesian, whose capital was Nicomedia in Bithynia. Italy and Africa were assigned to Maximinian, his capital being Milan. The Danube and the Illyrian provinces were under the care of Galerius; and Gaul, Spain and Britain were given to Constantius. Each was sovereign in his own portion of the empire; but they were all leagued to mutual support and assistance; and, whilst the Cæsars paid respect to their respective emperors, the three younger princes invariably obeyed Dioclesian, as the origin of their power.

The empire being now restored to new vigour by the adoption of the Cæsars, a common resolution was formed to chastise Carausius; and Constantius immediately proceeded to put this design in execution. He declared war on the usurper, besieged and took Boulogne, and began to construct a mighty fleet, to attack the enemy in Britain. In the mean while, he turned his arms against the Franks who, under the protection of Carausius and in his alliance, had taken possession of Holland and Flanders, and were in the habit of infesting the neighbouring seas with their piratical squadrons. Constantius, surmounting the innumerable obstacles which arose from the nature of the country, entirely subdued this people and, having forced them to surrender at discretion, transported them, men, women and children, to such distant parts of Gaul, as stood in need of inhabitants.

A. D. 293. Carausius is slain by Allectus who assumes the purple in Britain.

Carausius had now reigned in Britain seven years. His government, though conducted with ability, had been very tyrannical and

oppressive. He held the people in complete slavery, and indulged himself and his soldiery, by whom alone he was supported, in the gratification of every passion. Hence the Britons saw their wives and children torn from them, to serve as victims of debauch to their masters.

The prime minister of Carausius was one Allectus who, having, like himself, abused the power entrusted to him, and being threatened with punishment, warded off the blow by assassinating his master and stepping into his place. Having gained over the soldiers, he assumed the title of Augustus, and retained it during the three following years. The preparations of Constantius, therefore, were now directed against this new usurper who, on his side, made every disposition to give him a warm reception.

Many were the exploits which Constantius performed during the long interval, in which he was preparing his great naval armament against Britain. He is said to have laid waste the whole of Germany, from the bridge over the Rhine, at Colonia Agrippina, (Cologne,) to the Danube, thus taking signal revenge on the barbarians for the injuries they had, so often, done to the empire. In this interval, also, he rebuilt the city of Bibracte or Augustodunum (Autun). This city had suffered greatly in the time of Claudius II. when the barbarians overran Gaul. Faithful in its obedience to its lawful sovereign, it had sustained a siege of seven months; and having in vain requested the assistance of Claudius, who was at that time wholly taken up with the formidable invasion of the Goths, it had been obliged to open its gates to the enemy, who treated it as a city taken by assault. From this unfortunate epoch, it had been for twenty years in a state of desolation: its buildings both public and private had either been destroyed or were in ruins: the surrounding fields were in a great measure uncultivated, and the whole country was in extreme poverty.

The reestablishment of a city which had thus suffered for its attachment to Claudius the II., was considered by Constantius as a kind of family debt. Accordingly, he spared no pains to restore it to its former condition. He expended large sums of money in paying its debts, and in rebuilding its temples, its baths and even the houses of private persons. He repeople it by calling in workmen of the various trades, and by inviting the inhabitants of the neighbouring provinces to settle in it. Finally, he reestablished its schools, for which the city had been famous from the most remote antiquity. For, it is the tradition of the country, that even before Julius Cæsar invaded Gaul, the Druids educated the Gaulish youth in this city; and that their college stood on the hill, called even to the present day mount Drus, which seems to have signified, originally, the mountain of the Druids. (*Crevier.*)

A. D. 236.—1. Pope St. Caius dies on the x. of the calends of May (22nd.)

2. St. Marcellinus is made pope on the v. of the nones of May (3rd.)

3. Persecution of the Christians in the army, as a prelude to the great general persecution which was soon to take place.

Eusebius informs us, that a considerable time before the commencement of the great persecution in 303, the devil began to prepare the way by attacking only such Christians as were engaged in the military service. For, says this author, he would not at first make war on Christians in a body, but would previously make a trial on those in the army; imagining, that when he should have conquered these, the others would easily fall under his power.

Galerius was the author of this persecution, in which the other three princes did not as yet join; though the orders of Galerius were probably issued in the name of all. This prince was naturally superstitious and cruel; and he had a mother, who being also extremely superstitious and, moreover, very fond of animal food, was accustomed to offer sacrifices almost daily, in order to feast with the inhabitants of her village. The pagans attended her banquets with great pleasure; but the Christians chose rather to spend their time, on these occasions, in prayer and fasting. This conduct of the Christians occasioned in this woman a mortal hatred for them; and she brought up her son in a similar disposition, not blushing to urge him to destroy them, when he should have power so to do. He commenced with the officers of his household; and then proceeded to the soldiers, making every effort to pervert them by expelling them with every kind of ignominy from the army, in case of their refusal to renounce their religion, and putting several of them to death. Eusebius says, that a great number of soldiers of Christ displayed an admirable constancy on this occasion, preferring, without hesitation, the confession of his name to the secular glory and felicity which they enjoyed. (*Till. Hist. Eccl. vol. 5. page 3. and Euseb. lib. viii. cap. iv.*)

A. D. 296.—1. Constantius reconquers Britain.

Constantius, having finished his naval preparations, divided his fleet into two squadrons, in order to distract the attention of Allectus. One squadron he stationed at Boulogne, under his own immediate command, and the other at the mouth of the Seine, under the command of Asclepiodotus, his prefect of the pretorium, an officer of great courage and experience. Allectus, to make head against this double armament, stationed a fleet at the Isle of Wight, to watch the motions of Asclepiodotus, whilst himself took his station on the coast of Kent, to oppose Constantius. Asclepiodotus was the first who sailed. Under the cover of a thick fog, he passed, unobserved, the fleet off the Isle of Wight and, landing in the neighbourhood, set fire to his vessels, to show his men that they must either conquer or perish. Allectus, on receiving this news, hastened, with part of his forces composed chiefly of Frank and Saxon mercenaries, to the coast of Hampshire, and immediately attacked Asclepiodotus. He was totally defeated and slain. Soon afterwards, Constantius also landed, and was received by the inhabitants with the greatest joy. A part of his fleet, through some accident, had been separated from the rest, and had entered the Thames. This proved a favourable circumstance to London: for the foreign troops, there in garrison, on hearing the fate of Allectus, had begun to plunder the city; but they were attacked and cut in pieces by Constantius's men who unexpectedly came to the succour of the city.

The whole island, as far as it belonged to the Romans, now submitted to Constantius, who used his victory with moderation and, making Britain, henceforward, his principal residence, governed it with the utmost prudence and equity, till the bloody edicts of Dioclesian against the Christians forced him, sorely against his will, to disturb its tranquillity and happiness.

2. Dioclesian puts down the usurpation of Achilleus in Egypt, and entirely subdues that country.

Whilst Constantius was restoring to the empire the important province of Britain, Dioclesian regained the still more valuable province of Egypt, torn from the empire, as we observed under the date of 292, by Achilleus. This usurper, being vanquished by Dioclesian in battle, shut himself up in Alexandria, and stood a siege of eight months. The town was at length taken, Achilleus and his associates were put to death, and an exemplary punishment was inflicted not only on this city, which Dioclesian delivered over to the pillage of the soldiers, but on the whole country, which he deluged in blood. Busiris, one of the principal cities of the Delta, and Coptos, that great emporium of Thebais, which had distinguished themselves in the rebellion, were utterly destroyed by him on this occasion. He also ordered all books which treated on the occult sciences to be burnt throughout all Egypt. He visited, not

only every part of the Delta, but also Upper Egypt, as far as the city of Elephantina, situated near the smaller cataract. West of this part of Egypt, the Romans had an extensive district, in which stood the city of Oasis, distant seven days journey from Thebes, to which the Romans were accustomed to banish criminals. As this district, instead of being profitable, was a mere burden to the state, Dioclesian gave it up to the Nubians, with whom he made a treaty, and whom he engaged to protect the Roman territories on that side.

Constantine (afterwards the Great) accompanied Dioclesian in this expedition, in which he greatly distinguished himself, and learnt the art of war under that great master. (*Tillemont.*)

A. D. 297. Maximinian Herculus defeats the Moors.—Galerius is overcome by the Persians, but afterwards vanquishes them, and makes with them an advantageous peace.

Maximinian Herculus, who had charge of Africa, carried on, about this time, a prosperous war in that country against the Moors, by whom the Roman provinces had been ravaged. He defeated them, pursued them into their mountains, forced them to surrender, and transported them from their haunts to distant countries.

In the east, Narses, who had ascended the Persian throne in 294, had made himself master of Armenia, and had nothing less in view, than to realize the plan of Artaxerxes by expelling the Romans from Asia. Dioclesian, fearing, as many authors say, the lot of Valerian or, as others think, too much employed in other affairs, declined going in person against this enemy, and intrusted the expedition to Galerius, whom he called from the Danube for that purpose. Galerius, borne on by his natural intrepidity, attacked the Persians with inferior forces, in the open country between Callinicum and Carres, and was totally defeated: he escaped with difficulty to Antioch, where Dioclesian had taken his station to superintend the war. Dioclesian received him not only coldly but with contempt; and, whilst he himself rode in a chariot, Galerius, clothed as he was in purple, was obliged to follow him on foot for more than a mile. But the old emperor knew his man; and, having thus rather excited than humbled him, he entrusted to him another army, placing himself with numerous forces on the confines of Mesopotamia, to support him in case of necessity.

Galerius amply recovered his honour. Instead of exposing himself again to the Persian cavalry in the plains, he entered Armenia with a chosen body of twenty thousand men, and was soon followed by Narses with an immense army. This monarch, flushed with his former victory and relying on his numerous forces, was off his guard; and Galerius, who had acted the part of a spy, perceiving this, fell on him, unexpectedly, during the night, and gained over him a decisive victory. The camp of Narses fell into Galerius's hands; and himself, wounded, was obliged to fly to the ex-

tremity of his dominions. His wife, sister and children, together with a great many of his prime nobility were taken prisoners; and the riches found in the camp were incalculable. As an instance of the character of some of the Roman soldiers in those days, it is related, that one of them, having, on this occasion, found a curiously wrought purse full of valuable pearls, threw the pearls away, as things of no value, and retained only the purse.

Galerius imitated Alexander the Great in his treatment of the female prisoners: he not only refrained from any impropriety in their regard, but treated them with the utmost respect.

Narses, humbled by his defeat, sued for peace. For this purpose, he deputed to Galerius Apherban, one of his most intimate friends, who is said to have made, in an humble tone, a moving speech, in which he represented, on one hand, the glory of clemency and moderation and, on the other, the inconstancy of fortune, and how soon the greatest prosperity was often changed into the reverse. He concluded by thanking Galerius, in the name of Narses, for his kindness to his prisoners. Galerius, assuming a look and tone of anger, replied that it ill became the Persians to speak of moderation after their treatment of Valerian; but that, as the Romans were in the habit of conquering their enemies, and of sparing those who submitted, his master might hope to see again the persons he so much loved.

Galerius, on this, waited on Dioclesian, who had advanced to Nisibis, and was received by him with every possible honour. In the deliberation which ensued, Galerius is said to have voted for a continuation of the war, in the hopes of turning all Persia into a Roman province: but Dioclesian, knowing that he could not maintain possession of so vast a country, thought it imprudent to attempt its conquest. They resolved, therefore, to send, as ambassador, to Narses, the secretary Saporius Probus. He was well received by Narses, who, however, under the pretext of giving him time to rest from his journey, deferred a conference with him, till those who had escaped from the battle had reassembled round him. At length he gave him an audience in Media, near the river Aspradis, and in presence only of Apherban and two others. Probus required, in the name of his master, that Narses should renounce all pretensions to Mesopotamia; that the Tigris should thenceforward be the boundary of the two empires and, consequently, that the five provinces which lay on the right bank of that river, and which had hitherto belonged to the Persians, should be ceded to the Romans. Authors differ as to the names of these provinces; but they are agreed, that three of them were Arzacene, Corduene and Zabdicene. Finally, Dioclesian required that Armenia should extend to the castle of Zintha in Media, and that the king of Iocria should receive his crown from the Romans.

Hard as were these conditions, they were accepted by Narses;

and a peace was concluded, which lasted forty years, till towards the end of Constantine's reign, when it was broken by the Persians, in order to regain the forementioned provinces.

As for the captives, Tillemont says that they were restored immediately: Crevier affirms, that they were reserved by the emperors for their triumph.

Dioclesian spent the remainder of this year and the two following years in improving the internal state of the empire, and in securing its frontiers by raising fortifications on the Rhine, the Danube and the Euphrates. History makes particular mention of Circesium, in Mesopotamia, a place of no consequence before that time, but which Dioclesian fortified because, being situated at the conflux of the Chaboras and Euphrates, it appeared to him an important position.

STATE OF THE CHURCH AT THE END OF THE THIRD CENTURY.

In the preceding pages we have attempted to execute, though very imperfectly, the plan we proposed to ourselves, of giving an outline of civil and ecclesiastical history; and we have carried our synopsis to the period of all others the most important and interesting, when the Christians first obtained full liberty of conscience. Indeed, a synopsis, at least of ecclesiastical history, is, properly speaking, all that can be presented of the three first centuries, if we speak of real history, or a detailed and connected narrative of events; for the monuments which at present exist, respecting this first period of the Church, are so scanty, even as preserved by Eusebius, that we cannot give, in detail and connexion, either the deeds of the founders of Christianity, or the effects of these deeds on the world.

But the state of Christianity, as admitted, however reluctantly, by its most bitter enemies, at the close of the third century, speaks out its own past history, and abundantly supplies the deficiency of written documents. There is no effect without a cause; and a wonderful effect supposes a wonderful cause. Let Gibbon, then, shut his eyes, as much as he pleases, against evidence,—let him endeavour, as much as he pleases, to shut the eyes of others, by his absurd attempt to account for the state of Christianity, at the time we speak of, from natural causes,—it will ever defy all his efforts, and stand out as one of the greatest prodigies of omnipotence.

Three hundred years ago, an individual, named Jesus, wandering, as the son of a poor carpenter, from village to village, from mountain to mountain, in that most illiterate of all countries, Judea, and followed only by twelve ignorant fishermen, pronounced the future condition of the society he was then forming,—not in the inflated language of enthusiasm,—not in the ambiguous terms of imposture,—but in as calm and clear a manner, as if he were narrating events which had already taken place. He asserted that this society would meet with every opposition; that an ignominious death, inflicted on himself, would be the commencement of this opposition and, that an equally ignominious end would be the lot of those very followers, he was then addressing, and of innumerable others who would succeed them. He strictly forbade the use of arms, or of any violence whatever, in the propagation of this society, telling his amazed and trembling followers, that he sent them as lambs into the midst of wolves, and charging them to make no other return for injustices and persecution, than cordial love of their enemies, and an effusion on them of every benefit in their power. Of

human eloquence, learning and riches, as instruments of the success of his society, he expressed a most decided contempt; and he publicly made it a special subject of thanksgiving, to him he called his heavenly father, that the poorest, and most ignorant and contemptible of mortals had been chosen by him for his agents in this work. He represented this society as essentially and irreconcilably hostile to every religious system in the world; and he delivered to it doctrines, which were incomprehensible to human reason, whilst the maxims, it was to reduce to practice, were in direct opposition to all the favourite propensities of the human heart.

All this notwithstanding, he declared that this society would prosper,—and that, emerging from the obscurity in which it then was, it would spread all over the world, and would subsist till time itself should expire.

And now that three hundred years have elapsed since this prophecy was emitted, what do we learn, authentically and unquestionably, even from the scanty records of those times?—Jesus was publicly and most ignominiously executed as a criminal, as were all his first disciples, except one. In a very short time, mankind were all in alarm at this society,—learning came forward to demonstrate its absurdity,—the whole power of the Roman empire was exerted to prevent its progress,—edicts of blood on edicts were promulgated to crush it,—and the populace, animated with the most deadly hatred for it, hunted out its members and, taking the law into their own hands, often murdered them as enemies to society, and miscreants, unworthy of the common feelings of humanity.

This war against Christians has not, indeed, been always equally violent and general; but it has never wholly ceased for nearly three hundred years and, during this time, thousands on thousands of them, have suffered every species of torment and death whilst, faithful to the injunctions laid on them by Jesus, they have never, in any one instance, opposed force to force, or made any other return for ill treatment, than the feelings and demonstrations of kindness and love.

But what was the effect of this protracted warfare?—And did Jesus speak truth, not only when he foretold it, but also when he declared that all this opposition would be in vain?—Ah! Here, principally, does history, authentic and unquestionable history, put infidelity, with all its laboured sophistry, to the blush. The name of the ignoble son of a carpenter has long ago passed the barriers of the Roman empire and, at the period at which we have now arrived, is the glory and watchword of thousands in every part of the world, from Scythia to Ethiopia, and from Spain to the Indies. In the Roman empire, particularly, where the opposition to this society has been the most fierce and obstinate, a large proportion of the population are Christians; and Dioclesian, who is about to draw

the sword, more savagely than ever, for their extirpation, will meet with so many victims, that his arm will fall weary and paralyzed from the innumerable strokes he will level against them. But all in vain: for, thirty years will not have elapsed, when the society, he has thus been labouring to annihilate, will have been spread incomparably more than ever, and the disgraceful instrument, on which the son of the carpenter expired, will shine glorious in the very standards of the Roman empire.

The Christian Church, thus miraculously founded and protected, was, for the convenience of its government, early divided into four great provinces, afterwards called Patriarchates: viz. those of Jerusalem, Antioch, Rome and Alexandria. In the preceding pages we have mentioned, under their respective dates, the bishops of Rome, who, as successors of St. Peter, were at once the supreme heads of the whole Church and Patriarchs of the West: but we could not conveniently insert the names of all the other Patriarchs in the body of the work; and, therefore, we adjoin a table, which exhibits both the Popes, and such of the other Patriarchs as history has transmitted to us. When no date is affixed to the name, it is because the date is unknown.

POPES AND PATRIARCHS OF THE THREE FIRST AGES.

POPES.

	A. D.		A. D.		A. D.
St. Peter,	43.	St. Pius I.	156.	St. Fabian,	236.
St. Linus,	67.	St. Anicetus,	165.	St. Cornelius,	251.
St. Cletus,	78.	St. Soter,	173.	St. Lucius I.	252.
St. Clement,	91.	St. Eleutherius,	177.	St. Stephen I.	253.
St. Anacletus,	101.	St. Victor I.	192.	St. Sixtus II.	267.
St. Evaristus,	110.	St. Zephyrinus,	201.	St. Dionysius,	259.
St. Alexander I.	119.	St. Calistus,	219.	St. Felix,	269.
St. Sixtus I.	130.	St. Urban I.	224.	St. Eutychianus,	275.
St. Telesphorus,	140.	St. Pontian,	231.	St. Caius,	283.
St. Hyginus,	152.	St. Anterus,	235.	St. Marcellinus,	296.

PATRIARCHS OF JERUSALEM.

<i>Bishops of the circum-</i>		Joses.		A. D.
<i>cision.</i>		Juda.		
A. D.		<i>Gentile bishops.</i>		
St. James the less,	32.		A. D.	Valens.
St. Simeon,	61.	Marcus,	138.	Dolichianus.
Justus I.	107.	Cassian,	156.	Narcissus, (who was re-
Zacheus,	111.	Publius.		moved on a false accu-
Tobias.		Maximus I.		sation.)
Benjamin.		Julian I.		Dius.
John.		Gajanus.		Germanius.
Matthias.		Symmachus.		Gordius.
Philip.		Gajus.		Alexander, (who ruled
Seneca.		Julian II.		together with Narcissus
Justus II.		Capito.		restored to his see.)
Levi.		Maximus II.		Mozabanus, 250-1.
Ephras.		Antony.		Hymenæus.
				Zabdas, 298.

PATRIARCHS OF ANTIOCH.

	A. D.		A. D.		A. D.
St. Peter,	35.	Maximinus.		Demetrianus.	
Evodius,	43.	Serapio,	189-90.	Paul of Samosata	260.
St. Ignatius,	69.	Asclepiades,	211.	Domnus.	272.
Hero.		Philetus,	217.	Timæus.	
Cornelius.		Zebennus.		Cyrillus.	
Heros.		St. Babylus,	238.		
Theophilus.		Fabius,	250-1.		

PATRIARCHS OF ALEXANDRIA.

	A. D.		A. D.		A. D.
St. Mark,	43.	Hymenæus,	130.	Heraclas,	232.
Annianus,	62.	Marcianus,	143.	Dionysius,	248.
Abilius,	84.	Celadion,	153.	Maximus,	265.
Cerdo,	97.	Agrippinus,	167.	Theonas,	282.
Primus,	109.	Julian,	179.		
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END OF VOLUME THE FIRST.

ERRATA.

Page 14, for A. D. 67. read A. D. 78.

" 125, line 7, for *fig tree* read *palm tree*.

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